

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

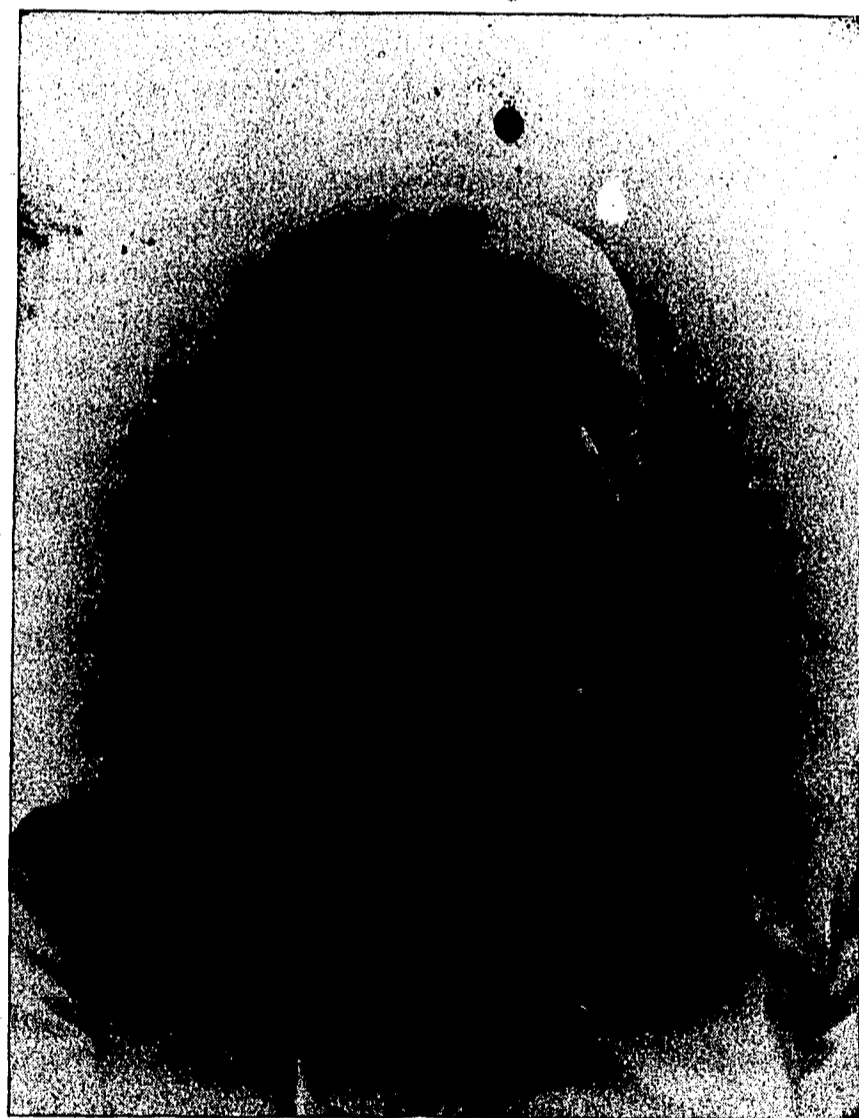
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WHOLE No. 2636.

AS an appropriate introduction to this Conference edition of the SABBATH RECORDER, we present on this page the picture of the President of the Conference, the Hon. Geo. H. Utter, of Westerly, R. I. Mr. Utter was born in Plainfield, N. J., July 24, 1854. He is the son of George B. Utter and Mary S. (Maxson) Utter, his mother having been the daughter of Dea. John Maxson, of DeRuyter, N. Y. After living a few years in Brooklyn, N. Y., in 1861 his father's family became residents of Westerly, R. I., where he has since resided. Mr. Utter received his elementary education in the private and public schools of Westerly, with the exception of two years—1868 to 1870—spent in Alfred University. In September, 1873, he entered Amherst (Mass.) College as a freshman, and graduated therefrom in June, 1877. Immediately after graduation he became associated with his father in the printing business at Westerly, in which he is still engaged, publishing at this time a daily and a weekly newspaper. Mr. Utter has been identified with the public affairs of Rhode Island during the past ten years. From 1883 to 1885 he was a member of the personal staff of the Governor of the State; from 1885 to 1889 he represented his town in the lower branch of the General Assembly, serving the last year as Speaker; from 1889 to 1891 he was a member of the Senate; and from 1891 to 1894 he was Secretary of State, for which office he declined a re-nomination.

He was baptized by Rev. Geo. E. Tomlinson, and became a member of the Pawcatuck Seventh-day Baptist Church, in the spring of 1874. Last year he was chosen a deacon. He has been superintendent of the Sabbath-school for some fifteen years.



HON. GEO. H. UTTER.

\$2.00 A YEAR

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PLAINFIELD N J

Sabbath Recorder.

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THE CONFERENCE.

Truly a grateful people were all those in Plainfield who were interested in the assembling of the General Conference last week. After a week of extreme hot weather, the announcement of "Farmer Dunn" that a cold wave was on its way, though only half believed at the time, was joyfully accepted in the fulfillment. On Monday night and Tuesday, preceding the coming of the delegates, the air was cool and refreshing. Only a few of those who were announced arrived until the bright and beautiful morning of Wednesday, August 21st, when the delegates began to pour in. Everyone seemed in good spirits, and at 10.30 A. M. the President, George H. Utter, called the Conference to order. After an organ voluntary by Miss Jessie Utter, and an anthem, "O be joyful in the Lord," by the choir, under the leadership of D. E. Titsworth, Rev. F. E. Peterson read a part of the second chapter of the Acts, narrating the descent of the Holy Spirit on the day of Pentecost. The congregation sang "Revive thy Work," and ten minutes were then spent in brief but earnest supplications, closing with the Lord's Prayer by all. After again singing, Dr. Lewis, pastor of the Plainfield Church, gave the following address of welcome:

Mr. President, delegates and friends:

In behalf of the Church in Plainfield I thank you sincerely for the honor you confer upon us, and for the pleasure you bring us by your presence at this time. We welcome you in the name of Christ, to this his house and to each of our homes. For the present these are your homes, and if we fail to do whatever is possible for your comfort and happiness it will be due to inability, rather than to our purpose. But more than all else, we hope so to serve you, and receive from you, that the blessing of God will rest upon us abundantly, and that the highest and holiest interests of this "Anniversary Week" will be promoted unto the honor of God and the strengthening of our beloved Zion. We invoke the divine blessing upon all plans and purposes, all words of counsel, all hymns of praise; upon all that shall be said or done while we are together. We unite with you in seeking thus the highest good toward which God may lead us, through the light and power of the Holy Spirit.

Since the beginning of our organized life as Seventh-day Baptists in America, two hundred and twenty-four years ago, there has been no time when questions of greater importance to ourselves and to the cause of Christ demanded attention, than now. We have held no General Conference which had deeper significance than this—which convenes within five years of the close of a most remarkable century. Culminating influences have carried us into the midst of a transition period more strongly marked in many respects than any which has preceded it

This transition involves the whole world and every important question connected with modern Christian civilization. In arts, sciences, industries, political and social life, morals and religion, changes and developments outstrip each other with bewildering rapidity. Equally do they challenge credulity by their prophecy concerning the future. Investigation, laden with keys, leaves no field unexplored, no doors untried. The buried history of forgotten centuries in Egypt, Palestine and Babylonia, is yielding its treasures to the spade of the excavator, and the interpreter of records and languages long dead. In the far east, China and Japan are in such swift transition, and in such close relations with the rest of the world, that they are already an important factor in every forecast as to what is soon to be.

But the most important consideration for us at this time is the fact that in this widespread and fundamental transition the Bible is awarded full share of attention. Criticism, high and low, is doing its best with the Book, with creeds, philosophies and practical issues. Many questions will come before you during these sessions which are affected and involved in the changes now going on. True we may not discuss "higher criticism," nor have we any heresy trials at hand to distract attention and bewilder faith. But we cannot be indifferent to the fact that the attitude of even the religious world toward the Bible has changed greatly within the last two decades. This fact touches us and our work directly and menacingly. The question now most prominent among the leaders of religious thought, in many places at least, is not, "What the Bible teaches, but, What the Bible is; in what sense it is an authoritative Book in matters of religious faith and practice. Is it a Book of specific and universal laws, or only a compilation of general principles to be applied according to individual choice and changing circumstances? Under the influence of such ideas and tendencies the core of our denominational faith is assailed, and we must, in some sense, reconsider that faith in its relation to this time of transition and readjustment. If one wished it otherwise, the wish would be vain.

The Sabbath question is affected by these prevailing tendencies in a large degree. It has almost entirely changed front within ten years. The present issue is not "What day is the Sabbath", but, "Is there any Sabbath?" It is not "Does the Bible declare that the seventh day is the Sabbath," but, "What has the Bible to do with the Sabbath?" The predominant question in most quarters is: "Can we secure a 'Rest-day' by civil law, on non-religious grounds?" Hence the inquiry is emphasized: "What relation do Sabbath-keepers sustain to the 'Civil Rest-day'?" How far does religious liberty demand the recognition of any day not nominated by the civil law?" Such are some of the prevailing tendencies against which we are called to stand in these times of lawlessness and indifference.

What shall our attitude be? Welcome all just criticism of the Bible and of our faith. Accept all truth as fast as its credentials are fully established. Stand firmly and calmly by the Bible as the only and final arbiter in religious matters, and as the foundation of our denominational faith. Remain unmoved and assured amid the changes and clamor of

the period. Believe more fully and firmly in God, his Word, his Sabbath, and his Son, Jesus Christ; and having done all, *to stand*.

Praying for the guidance and power of the Holy Spirit in all your deliberations, plans and worship during the coming days, we welcome you again in the blessed fellowship of the Gospel of Christ. In his Name, **THRICE WELCOME.**

Address of the Hon. Geo. H. Utter, President.

[Reported Stenographically and Revised.]

The words of welcome that have been expressed by your pastor, and the signs of that welcome which have been shown to us in so many ways by the members of this church, are not in the least a surprise. We knew a year ago, when you invited us to meet here in this August season, that there was only one thing that could possibly exceed the warmth of your welcome, and that might, perchance, be the warmth of your weather; but even the weather seems to have joined in making our reception here to-day most cordial on your part, and most pleasant on ours. It is, therefore, with considerable pleasure that I, as a representative of the Conference, return to you, Mr. Pastor, and to you, members of the Plainfield Church, our heartfelt thanks for all that you have done, and all that we feel sure you intend to do.

The year which is ended has been a most important one, not only in religious circles as a whole, but more especially to us as a people. Questions of vital importance, apparently, to the work which God has given into our hands, have come before us for decision, and while it has been true that those questions have brought out differences of opinion, I think that no one can deny that such differences have been the differences of men who differ honestly and from the sincerest of hearts, not so mindful of what the immediate result might be as of the effect upon the cause as a whole. Early in the year the Tract Society was brought face to face with a question which it had met before, but from which, for one cause or another, it had previously retreated. The decision that was finally made to change the location of our publishing plant was only made after the most prayerful consideration by the members of the Board, and was made as it was, not because they thought such a change would render its oversight easier for the Board, but chiefly, and I may say almost solely, for the reason, as they thought, that it would be the best for the promotion of the interests which we have at heart.

Our Educational Society has not been free from perplexing questions. The financial depression that has made itself felt in almost every quarter of our country has affected it also, and sources of revenue that seemed to be absolutely sure have, in these trying times, been cut off. And yet, I am proud to say, these Seventh-day Baptists who are devoting their lives to the education of the young people, and doing it not for what the returns may be in a financial way, but "In His name," have been as true during these trying days as they would have been under the most favorable conditions. Other serious questions have come before those who have had in control our educational interests, and I think that I am warranted in saying that in every case the decision has been made with an eye single to the welfare of the cause, as that welfare was seen by those in places of responsibility.

To our Missionary Society there have also come some very serious questions. The old mother church, the church which has stood for two centuries and more in the midst of that busy life in London, holding aloft our banner, has lost its undershepherd, and so it comes to us, the children grown, asking direction and protection. It was Shakespeare who wrote, "How sharper than a serpent's tooth is an ungrateful child!" May the children of that old church be as true to her interests as she has been in the past to the duties which now rest upon our shoulders! Another condition that has come before the Missionary Board has brought sadness to all our hearts. It has seemed wise in the sight of the Father to dim, for a little time, the mind of one who had given her life that others might learn of the paths that lead to the bright eternity, but as it has been done in his wisdom, I think we can say, though we know not the reason, "Thy will be done." But, brothers and sisters, are we not justified in thinking that the good Lord regulates all things best, since he provided that the field which would have been left vacant for a little time, is occupied by one who had gone to share its burdens?

The same Missionary Board has had calls from all parts of this land to do a work that seems to me to be the first work of Christian churches. There have come from the North and from the South, from small churches and from older churches, calls for those who would stand in the midst of men, and hold aloft the banner of Christ Jesus, on which is written the salvation of men. Our evangelistic work has reached a place where we have not been able to answer the calls for help, simply because we had not the means with which to do it. It is to the glorification—yes, I say that advisedly—it is to the glorification of us as a people, that men who are able and willing to hold the banner have been found, though from a lack of means we have not been able to answer the calls. Now, to me, this is the most cheering report I have to bring. This is a work that it seems to me we should enter upon, a work in which we, as Seventh-day Baptists, should be proud to take a large share.

The Jews were coming up to Jerusalem from all parts of the world. The stillness of the night was broken only by the calls of the watchmen, as they kept guard with their different parties. Suddenly, and almost without warning, the land was bathed in a heavenly light, and those shepherds who watched their flocks by night saw the doors of heaven swung wide open, and heard that angelic host sing, "Glory to God in the highest, on earth peace, good-will toward men." Thirty years and a little more afterwards, there stood in the center of a questioning and curious throng, a man of noble mien. The son of a carpenter, yet gifted with a wisdom greater than that of the scribes and the Pharisees; the companion of publicans and sinners, yet the King of the Jews and the Lamb without blemish; a man of sorrows and acquainted with grief, yet whose very presence turned a house of mourning into a house of joy and brought encouragement to those who were disheartened. One of the curious throng, perhaps a little bolder than the others, asked, "Master, which is the first commandment?" Turning upon him, that man said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and the second is

like unto it, Thou shalt love thy neighbor as thyself." "Glory to God in the highest, on earth peace, good-will toward men." The divine Master had put into human speech the song which the shepherds had heard a little while before as sung by the angels. From that time to this the great commission has come rolling down the ages, until to-day it strikes on our ears as distinctly and as authoritatively as it did on those of his followers who watched the Lord as he ascended into heaven and heard him say, "Go ye into all the world, and preach the gospel to every creature." I tell you, brothers and sisters, the first thing in the work of the Christian Church to which we are attached is the proclaiming of this gospel of Jesus Christ, and the glad tidings which it bears to all the world.

It seems to me sometimes that we forget that this is our individual work. We are apt to think it is the work of churches and organizations; that it can be done by masses. If I were to characterize the present time, it would be as one in which individual responsibility is being lost in the endeavor to shift it to men in a mass. Do you remember where the genial Autocrat of the Breakfast Table tells about a time when the people of the entire world, in order that their voices might be heard upon the moon, agreed to shout together at a certain time on a given day? They thought that by thus combining their voices the cry would be so loud that it could be heard on that distant satellite. The day was fixed ten years in advance, and chronometers were sent with care to all parts of the world in order that no mistake might be made as to the exact minute when the word "Boo!" was to be uttered. The time came, but nobody shouted except two, one of whom was a deaf man, and the other a woman in a foreign country. The reason was that they were all so anxious to hear what other people did that they forgot their own duty. It seems to me that sometimes in this age, when we are endeavoring to roll the responsibilities for the salvation of the world upon other people's shoulders, we are in danger of losing that salvation because we are not willing to carry the load ourselves.

This declaring of God's Word is to be done, it seems to me, in three ways. First of all is the way which we naturally think of, by the preaching of God's Word by those who have been ordained to that sacred duty. We are told in Scripture that the people cannot know unless they hear the preacher. We are also told that the preacher cannot go unless he be sent. Therefore, the second way in which this great work is to be done, is through the consecrated pocket-book. A man who yields himself unto Christ, who says at Christ's feet, "I give myself and all that I have," means that he is willing to do all that he personally can, whether it be by his words, by his hands, by his brain, or by inventive faculty with which God has endowed him; whatever is within his scope, is dedicated to God's service.

The first way in which we should proclaim the Word of God, then, is by the preacher, and that means, secondly, that those of us who are not ordained to preach God's Word must help those who are to their work. But little would come either from preaching God's Word or from sending out those who do declare it, unless the personal lives of those who profess Christ be consistent. Therefore, in the third place, and it seems to me the most important

of them all, the Word of God is to be made known unto the world as you and I live it.

Did you ever think that the world never combats the idea of Christ's religion? The world never combats the teaching of Jesus Christ. The world never undertakes to deny that it would be better if it accepted of his rules of living. Ask any of those men who have engaged in the work of saving souls, and see if they do not bear testimony to the fact that the objections they have most to overcome are in the lives of those who have professed Jesus Christ.

I tell you, young men and young women, the high calling of Jesus Christ is to the living of Christ's Word. It is living it to-day, as you hope to live it to-morrow; it is living it as you hope to live it on the day when his call will be heard to come up higher. We don't think of that enough. We are apt to say we will live for Christ the last few weeks. The time to live for Christ is now.

A life that is dedicated to Christ will, first of all, be a stable life; it will be a life that is the same one day that it is another. It will be a life that believes, and exists in that belief. Because it is a stable life, it will also be a consistent life. One of the greatest troubles which all of us have—I suppose we all do, at least I confess it myself—is the attempt to make to-day square with yesterday, and next week square with both. Now, the only way that can be done in the service of Christ Jesus, is to live each day alike. But why should I speak of consecrated lives in this building, the very walls of which proclaim the result of such living; while the body that sits before me is a testimony to the influences of those lives which have gone before, and which have here established this branch of Zion, to declare for all time the goodness of God. I wish that I could impress on those of you who are younger, as I know you who are older believe, that there is no end to a good influence. If we could only say that the influence of what we do ends to-day! But no, we cannot. It begins, but it is like the ripple in the pond caused by the falling of a stone, it goes on, and on, and on, until it touches the edge of the pond. So the influence of our lives will go on, and on, and on, until it touches the banks of eternity. Longfellow has wisely said:

"Were a star quenched on high,
For ages would its light,
Still traveling downward from on high,
Fall on our mortal sight.
So when a good man dies,
For years beyond our ken,
The light he leaves behind him,
Falls upon the paths of men."

Seventh-day Baptists, as much as any other denomination, should engage in this work of lifting up Christ's banner, for two reasons, which I have already suggested; first, they are concerned in the one great work in which it is the duty of all church people to engage; and, second, they are consistent in their interpretation of the Holy Word. Therefore I appeal to you, young men and women, members of this Conference, who are here assembled to secure the blessing that comes at this Pentecostal season, to remember that it is your duty, more than that of any other people, to hold aloft this banner of Christ.

What is the reward? The reward that comes from Christian living is two-fold—first, it is the promise to those who are true unto death; it is the meeting with those who have gone before; it is the joining with those

who have labored, and those who are still laboring for the advancement of God's cause; it is being eternally at home with Christ Jesus and his followers. But more than that, it is the realization of Christ's promise when he ascended to heaven, "Lo, I am with you always, even unto the end of the world;" and that is to-day.

Young men, you who are perhaps not going into the work of the ministry, you who will take upon yourselves the cares and the burdens of a business life, think what that means, to walk each day with Christ. Young women, you who may soon have upon your hearts the responsibility of those who are to shape not only this age but the future, think what it means to have Christ with you day by day. And that is what he has promised, that is what he has said he will do, provided we obey his injunction to proclaim Christ Jesus. Will you do that? Will you have confidence in his promise? Will you fulfill his direction and his command, for the sake of having Christ with you to-day? Yes, I know you will, and you will do it because he has commanded it, and because you believe that

"... right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

The congregation sang "Stand up, Stand up for Jesus." After the Chairman of the Executive Committee made announcements, the Conference adjourned until 2 P. M.

AFTERNOON SESSION.

After singing from Gospel Hymns, E. B. Saunders conducted the devotional services for about ten minutes. Mr. Saunders read a few verses from the 7th chapter of Nehemiah, relative to rebuilding the walls. The sentence prayers were prompt and full of the spirit of faith.

The following standing committees were appointed by the President as follows:

ON PETITIONS—William A. Rogers, H. D. Babcock, Ira J. Ordway, Mrs. P. J. Waite, George Shaw.

ON FINANCE—W. J. Ingham, C. C. Chipman, V. A. Baggs, Orra S. Rogers, Estie Randolph.

ON STATE OF RELIGION—E. M. Dunn, S. S. Powell, J. L. Huffman, C. A. Burdick, O. D. Sherman.

ON OBITUARIES—Wm. C. Whitford (Milton), W. C. Daland.

ON DENOMINATIONAL HISTORY—Boothe C. Davis, T. L. Gardiner, L. R. Swinney, G. J. Crandall, Mrs. Wm. C. Whitford (Milton).

ON RESOLUTIONS—A. E. Main, A. B. Prentice, Geo. B. Carpenter, Mrs. J. L. Huffman, E. B. Saunders.

ON NOMINATIONS—L. A. Platts, L. R. Swinney, O. U. Whitford, E. P. Clark, E. H. Ehret.

The report of the Corresponding Secretary was presented, and being more complete than usual, and suggestive, it elicited quite an interesting discussion. Especially was the question of the importance of correct denominational statistics emphasized. It was generally agreed that our usual statistics of membership do not represent very nearly our real numbers. It was stated that according to a common rule of counting adherents to any given faith, especially among Baptists, our actual membership, multiplied by three, would more nearly represent our actual numbers. The report represented a membership of 8,958 in the churches reporting, but there were nine churches that made no report. The

total number of Sabbath-keeping residents, so far as reported, was 9,724. The total increase for the year was 474. Three new churches were organized during the year.

The Report of the Memorial Board was presented by Secretary J. F. Hubbard and Treasurer E. R. Pope. The Secretary's report was as follows:

Your Memorial Board respectfully submit:

First—That the fund in hand, as reported last year, remains substantially as then stated, except that the Albion Academy property has been sold, \$1,500 having been realized from the sale.

Second—The sum of \$200,000 has been received from the Geo. H. Babcock bequest in real estate, Babcock and Wilcox Company stock, and cash, for which the Treasurer has received in full. Particulars with reference to the Fund will be found in the Treasurer's report, to which the Conference is respectfully referred.

The following resolution was presented by Ira J. Ordway, of Chicago.

Resolved, That a committee consisting of three from each Association be appointed by the President to take into consideration the question, Can a better plan be devised than the one now pursued for holding our Anniversaries? And if so to recommend such plan at an early date to this Conference.

The following committee was subsequently appointed:

Eastern Association—J. F. Hubbard, I. L. Cottrell, W. L. Clarke.

Central Association—H. D. Babcock, A. B. Prentice, C. A. Burdick.

Western Association—Wm. C. Burdick, Geo. B. Shaw, A. P. Ashurst.

North-Western Association—W. H. Ingham, Wm. C. Whitford, Ira J. Ordway.

South-Eastern Association—J. L. Huffman, T. L. Gardiner, F. J. Ehret.

South-Western Association—Geo. W. Hills, Mrs. W. R. Potter, Mrs. A. H. Booth.

EVENING SESSION.

A song service preceded the regular programme of the Sabbath-school Board.

The President of the Board, Rev. L. R. Swinney, read the Scriptures, Dr. A. E. Main offered prayer, the audience joining at the close in the Lord's Prayer. The choir sang an anthem, and the report of the Secretary, Rev. J. A. Platts, was read by Prof. Corliss F. Randolph. We should be glad to give this entire report as well as other valuable papers, but for want of space must be content with extracts. Speaking of the *Helping Hand*, a journal of helps in Sabbath-school work, the Secretary says: "We have aimed as far as possible to secure the services of some of our efficient lay-workers in the preparation of the lessons, thinking thus to bring this latent power into use, into fruitful labor, and to bind them more closely to our interests as a people. . . . However, it is our candid opinion that a unity of purpose, consistency of method and thoroughness of detail, so essential to the highest usefulness of such a periodical could best be obtained by the employment of one man, devout in spirit, and broad in scholarship, who should prepare the lessons for the whole year. We therefore recommend that the Conference make some provision for securing such a man for this purpose. . . .

Reports have been received from seven more schools than reported last year. The record of baptisms and average attendance in these schools, as reported, indicates a credible increase in interest and actual attainments during the year.

The report mentions gratefully the valuable assistance rendered by the Vice Presidents in their respective Associations in conducting Sabbath-school Institutes. Especial mention is made of Bro. H. D. Clarke, of the North-Western Association, who has traveled through three different States in his widely scattered field in the interests of this work.

Prof. E. E. Whitford read a paper on "Bible Study in Relation to Spiritual Life and Power," as follows:

Much has been said, and rightly, of the necessity of secret prayer, but not enough has been said of the importance of devotional reading and study. While we must speak to God and tell him our wants, it is important also that we should let him speak to us through the Word, and thus feed the needs of our souls. The Bible is an essential element in our devotional intercourse with our Maker.

While we hear sometimes of cases of individuals who have been brought to a saving knowledge of Jesus Christ without the invitation and direction of some human being, or of cases where the human element in the work of salvation is not at all prominent, we have yet to hear of a soul that has been converted without some knowledge of the Scriptures. We read of missionaries now and then discovering amongst the heathen a man, or group of men, who had already received the truth through the light of some chance copy of the Bible, or some verse or more, of the simple Word of God contained in some paper or tract. Many of us are acquainted with the experience of our brother Ch. Th. Lucky, who found Jesus through the earnest study of the Word and the enlightenment that cometh thereby. We are also acquainted with Gen. Lew Wallace's relation of his experience, who in preparation for writing his great novel, *Ben Hur*, deemed it necessary to read carefully the Bible, and was thus by the Word constrained to become a disciple of that Jesus, whose biography he was planning to write.

John says: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Paul says: "Faith cometh by hearing, and hearing by the Word of God," and again in writing to Timothy he refers to Timothy's knowledge of the holy Scriptures which are able to make wise unto salvation through faith which is in Christ Jesus. And James exhorts us all to receive with the meekness the engrafted word which is able to save our souls. The psalmist says: "The entrance of thy word giveth light." From these and many similar passages we see clearly the sanctifying and saving power of the Scriptures, and we must infer that if it is not in all cases the source of spiritual life yet the relation of it to spiritual life is fundamental and essential as a medium through which it is brought to us; as James says, of his own will begat he us with the word of truth, and Peter refers to us as being born again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever. There is then no spiritual life without the Bible, no growth without it, no power without it.

If then the Word of God is so intimately connected with spiritual life, how important is Bible study! The importance of maintaining the Sabbath-school cannot be too greatly emphasized. The Bible is full of references to instruction in Scripture and to the earnest

study of it. God said: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In Nehemiah's time it is said, so they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading. What pains did Jesus himself take in opening the Word of God unto his followers and in explaining the parables to them.

In the second place we find the use of the Bible a great source of spiritual power, and the neglect of it to bring loss of power and to bring death; and we find this to be true, not only in the case of individuals, but also of local churches and communities, denominations, nations and races.

The man that uses rightly the Word of God as a weapon is a great power. This is true even though he be regarded as unlearned and ignorant as the apostles were accounted to be even when their spiritual power was most evident. We might cite also as an example under this head John Bunyan with his inimitable Pilgrim's Progress. It is true also, to a certain extent, that a man may possess this power even with a limited or imperfect understanding of the Scriptures, for example, the eloquent Apollos in apostolic times, and hundreds of examples occur to our minds from the present time.

Have you ever sat down, Bible in hand, with some sinner seeking Jesus? If you have, you have noticed what power some simple verse of the Word has upon the sinner and what power you yourself had when a familiarity with the Bible passages and a knowledge of their location enabled you to find just the verses that fitted the condition of the wandering one whom you were trying to help to find the way. If you have not this power in as full a degree as you wish, then devote yourself to Bible study in the Sabbath-school; or if you have them, use the Sabbath-school as a means of helping others, through the Bible, to become like spiritual powers.

Now are we, as a denomination of Seventh-day Baptists, sufficiently cognizant of the importance of our Sabbath-school work? Are we growing in all directions as we would desire? We must profit by the fate of others and take care not to share their end. We must see to it that our young people, to say nothing of the old, are getting that grounding and that fundamental instruction in the Bible that will enable them to withstand the temptations and allurements of the next decade. Let us make the growth of the denomination in numbers and strength such as can be depended on for continuance and acceleration. What better way is there for us, who hold the Bible to be the sole rule of faith and practice, to preserve our spiritual life and gain increased spiritual power than by emphasizing the study of the Holy Bible?

Bible Study as a Preparation for Usefulness.
BY W. C. WHITFORD.

As we are physically strong, not only for our own benefit, but for others also, so it is necessary that we should be strong spiritually, that we may be useful to others. The same food that gives us strength for our own benefit, gives us the ability to help others.

Our religious language abounds in figures

of strength-giving. In the old hymn we read, "Prayer is the Christian's vital breath." Our Lord himself has said that we must eat his flesh and drink his blood that we may have life in ourselves. The sacred Scriptures are given for this very purpose that we may have strength through an intimate acquaintance with God. By the study of the Bible we shall become useful to our fellow-men in two ways: we shall be unconsciously helping by our example of consistent living, and consciously, by rightly explaining the words of life, and drawing the attention of others to the blessed promises and admonitions of God.

1. By familiarity with the Scriptures and that trust in God which comes from an intimate acquaintance with him we shall be able to bear afflictions and losses with such fortitude that others shall wonder and be curious to find from what source this strength may be. Do you notice what a sweeping statement Paul makes in Rom. 8: 28? "For we know that to them that love God all things work together for good, even to them that are called according to his purpose." Is it possible that he means all things? Indeed it is, and it is the privilege of every Christian to be sure of it. And with this assurance our lives must be such as shall attract those who lack our faith. As we read and study about the martyrdom of Stephen and the suffering of Paul and the other heroes of the faith, are we not moved to be like them? Paul prayed three times that the thorn in the flesh might be removed from him, and received the answer, "My grace is sufficient for thee." In any affliction which may befall us we may have the same assurance.

The Christian student of God's sacred Scriptures learns also to suffer with meekness, not only hardship and misfortune, but also injustice and injury from his fellow-men. The stoic philosopher and the Indian warrior may suffer losses without tears; but where is the man who will submit to an insult which it is possible to avenge, except the one who is inspired by the meek and lowly Jesus? Besides these negative virtues of endurance, we learn by Bible study to possess the active virtues of the Christian life, and shall be able to show forth to the world the Christ-like life, through the strength which he gives us.

2. We may not only thus by our lives, which are inspired by our knowledge of the Scriptures, but also by our direct teaching, help others. This may be done in a great variety of ways, but the Sabbath-school presents one of the most favorable opportunities. It is a privilege to be a teacher in the Sabbath-school. Here one may be very useful to humanity. I hope that no one will be deterred from this work by a feeling of unfitness, but turn rather to the great source of power—Bible study. Teachers cannot expect to impart all they know. They must be, therefore, great students of the sacred Scriptures in order that they may give valuable instruction to those who listen to them for a few minutes on the Sabbath-day. To know the lesson of the day by itself is not sufficient. Know it in its bearing upon other portions of sacred Scripture. We must know the Bible also if we would be able to give advice to one who may come to us seeking the way of salvation. By its study we should be fitted for the highest work of man, to help some one toward eternal life.

3. Since the study of the Bible helps us to

be useful to our fellow-men in these two ways, by making us to set a better example by the grace of God before the world, and by fitting us to instruct others, shall we allow this study to have a secondary place in our lives? Let us be in earnest and not limit our study to a few minutes spent in reading the "helps" on Sabbath morning.

Study the words of the Scriptures by themselves and seek for the message of God to you. But the helps are not to be despised. They are what men would tell us about the Bible. Listen to their teaching and compare with the Bible itself to see if they are right.

Study with the *head* and with the *heart*. We must not neglect either. It is not enough to say that God will tell me what he wants me to know without any effort on my part. He does not help us where we can help ourselves. He has given us our reasoning ability that we may *think* concerning him and his ways. It is not wrong to compare the statements of sacred Scriptures with the inscriptions on the monuments of Assyria, nor wrong to apply the principles of Higher Criticism if we do it reverently. But do not forget to study with the heart. As you study the Bible lesson do not forget that these verses are a part of the message of our Heavenly Father to his children.

Back of all this history, back of the prophetic warnings and promises, back of the gospels and epistles of the New Testament is the love of God. We ought never to lose sight of the spiritual side of our study. When a difficult point arises in our search for the meaning of our lesson let us make it a special subject of prayer, trusting in the enlightening power of the Holy Spirit which is promised to us.

I wish that the teachers and older scholars could feel more fully the importance of the teacher's meeting. An interchange of ideas is an advantage to even the most studious, to say nothing of the blessing which comes from the meeting to commune with one another over the blessed truths of God's revelation.

I wish that many might be found so interested in God's message to them that they would not be content with the study of the Sabbath-school lesson, but would have also a regular and systematic course of study from the Bible, to which they would give daily attention. I like the Christian Endeavor pledge which includes the reading of some portion of the Bible every day. Would that it were more than "to read," that is "study." We may read with little or no attention, but to study implies the application of the mind.

Let us study the Bible that we may become filled with the spirit of him who went about doing good. As we study we shall come to that knowledge which lies deeper than any scientific knowledge of Jewish history, that knowledge which shall be most profitable to ourselves and our fellow-men.

L. R. Swinney, President of the Sabbath-school Board, presented a paper on, "The Devout Study of the Bible—the Present Pressing Need of the Church and the World."

We are in the closing years of the 19th century (scarce five years more and we enter the 20th) since the angels sang, "Glory to God in the highest, peace on earth, goodwill to men." Much has been done since the day of Pentecost. More remains to be accomplished before the earth is filled with the knowledge of the glory of God. Six hundred

millions of our race now bear the name of Jesus. North America, Europe and many islands of the sea are dotted with chapels, churches and Christian schools, while Central and South America are still shrouded in superstition. Africa is shut in with gross darkness except a few gospel head-lights on the shore and the upper table lands. Asia's teeming millions are sunk in heathenism with here and there a church or chapel. Of the one thousand four hundred millions on the globe eight hundred millions are entirely heathen, and of the remaining six hundred millions many are Christians only in name.

Must the millions of nominal Christians in Mexico and South America continue without the blessed Bible and the pure gospel? Must Asia suffer and Africa plead in vain? Must three-fourths of our race live and die without the piety and power of the religion of Jesus? Must the 19th century close and the 20th open and the world be so much unsaved and Christians so unmoved?

As we consider these sober facts and face this solemn problem, let us turn back to the blessed days of the apostles, when the church was filled with piety and power and daily added of such as should be saved. As we read the sacred record and see the mighty zeal and activity, one great fact stands out prominent in those blessed and hallowed days. This one fundamental fact in the Acts of the Apostles is this, that the Apostolic Christians were *marvellously* devout in the study of the Holy Scriptures. The preaching was intensely Biblical—the appeal always to the Word of God, and Jew and Christian and even Gentile “searched the Scriptures daily to see if these things were so.”

Peter's sermon on the day of Pentecost was the simple Word of God, linked with logic and filled with fire. Stephen's sermon, before they stoned him, was the burning Word of God and a tongue of fire. Paul's mighty reasoning of the Scriptures in synagogue, forum or prison, made Felix tremble, King Agrippa cry out, and the jailor fall at his feet and with the words, “What must I do to be saved?”

And so constant and intense was this study of the Bible in public assembly, and from house to house, that every convert was *grounded* in the Holy Scriptures, every Christian built up in Christian doctrine, and the Holy Ghost blest this preaching and searching the Scriptures, and crowned it with marvelous success.

If now we turn to the Reformation of the 16th Century, when Luther translated the Bible into German and Melancthon, and Calvin preached it so pointedly and powerfully, we shall find the same means used, the same law magnified and the same blessed results follow.

When Martin Luther began his great Bible reform, Europe was just awakening from the dark ages, and the people hungry for the bread of life, eagerly bought the Scriptures, read and passed them on to others. The printing press just invented was kept busy on Bibles, Testaments and religious books; and the German student from the universities traveled over Central and Southern Europe and even as far as Siberia with packages of the Holy Scriptures for the starving millions.

Europe was seeded down with God's Word

as never before, and human hearts made ready for the great Reformation in spiritual life and power.

During the past twenty-five years four great movements in Bible study mark an advance upon preceding years.

Just after the late war, God called a young man of great earnestness and marvelous power to lead the way in biblical preaching. Dwight L. Moody, without college culture or seminary training, but profoundly versed in the Scriptures and filled with the Holy Ghost, began his plain homely preaching, and God blessed his work as in the days of the apostles. Tens of thousands listened and wept and yielded to the call of God in America and Great Britain. With little of form or human art of discourse, he preached the Word of the living God in demonstration and power. And it is but just to say that no man in modern times has had such an influence over the pulpit in making it Biblical and over the people in making them Christians. And this Bible movement is still gaining *momentum*, and Mr. Moody's work grows upon his hands. So that this unlearned and ignorant man, as the schools might call him, every summer gathers hundreds and even thousands of college men and divines at Northfield, where with prayer and the study of God's Word, they get ready to evangelize our land and the world. How like the apostles in the upper room, getting ready to go into all the world and preach the gospel to every creature. God be praised for the work of Dwight L. Moody in bringing the pulpit back to the apostolic plan of preaching the Word.

Early in 1870, in the next decade, another movement gave a mighty trend to Bible study. The adoption of the uniform system of Bible study embracing the whole Bible and championed by an eminent and scholarly divine, Dr. J. H. Vincent, of Plainfield, N. J.

From a tentative three years course of Bible study it was enlarged to a seven years plan, and so complete that it has been gradually adopted by the Bible schools of Christendom. God bless Bishop Vincent for his great work in securing uniform and systematic study of the sacred Scriptures in the Protestant world.

About 1880, in the next decade, a third great movement in Bible study was started and heroically carried forward by Dr. W. R. Harper, now of Chicago University. With his master mind he looked over the colleges and universities of our land and found that Bible study was generally abandoned by college men and college women. And the learned professions filled with these college graduates, were generally ignorant of God's Word, and often prejudiced against it. Dr. Harper set himself to work with all his power to introduce the English Bible as a regular text-book into the college course, and the original Hebrew and Greek as a part of the higher classes. Fifteen short years have passed, and now scarcely an institution of higher learning in the United States but has adopted the Bible as part of its curriculum and the original tongues as optional studies.

I plead, finally, for such a devout study that baptizes the heart and life with the Holy Ghost. Yes, such a devotion as the early Christians had, and the Holy Ghost honored it and sanctified and adding to the Church daily such as should be saved. And this the Church of God needs. It is a present need. It

is a pressing need. God desires it, souls are longing for it, the world is expecting it. Shall we have it, and now? God help us to seek it.

THURSDAY MORNING.

At 6.30 A. M., the first morning prayer-meeting was held in the church. It was well attended and of special interest as a season of spiritual refreshing.

At 9.30 A. M., the Conference met, and as there was no business in readiness for action the meeting was adjourned and a devotional service was conducted by B. C. Davis.

At 10 A. M., the Missionary Society, presided over by Wm. L. Clarke, President, opened its sessions by the report of the Treasurer, A. L. Chester, a summary of which will be found in the abstract of the report of the Board of Managers as seen below:

FIFTY-THIRD ANNUAL REPORT.

As we present this Fifty-third Annual Report, surveying the mission fields, their condition, needs and prospects; the work done, undone, and that which needs to be done; the workers with their earnest efforts and untiring zeal, with their successes and mistakes, with their joys and sorrows; we would acknowledge the loving presence and sparing mercy, the divine blessing and gracious favor, the saving power and comforting grace of our God which have been so manifest during the past year, and would render praise and thanksgiving to the all-loving Father and his dear Son. With the Psalmist would we say, “Unto thee O God do we give thanks; unto thee do we give thanks, for that thy name is near, thy wondrous works declare.”

With a devout prayer that this Anniversary may be greatly blessed by the presence and power of the Holy Spirit, increasing in us the missionary spirit, renewing us in the love of Christ and his kingdom, and consecrating us more fully to his service, we present, dear brethren, this Annual Report.

IN MEMORIAM.

WILLIAM MEAD JONES.—Died February 22, 1895. Missionary in Palestine nearly six years.

JOSHUA CLARKE.—Died February 9, 1895. Member of the Board 18 years, and labored as a Missionary on the Home Field.

DARWIN E. MAXSON.—Died February 22, 1895. Member of the Board 10 years.

Obituary sketches will be published as part of this report.

THE CHINA MISSION.

Four Missionaries — Rev. D. H. Davis, Dr. Ella F. Swinney, Dr. Rosa W. Palmborg and Miss Susie M. Burdick, with native preachers, teachers and workers.

Annual Report of the Shanghai Missionary Association.

Re-inforcement of the Medical Mission by the arrival of Dr. Palmborg in Shanghai.

Sickness and return of Dr. Swinney to America, accompanied by Miss Susie Burdick.

HOLLAND.

Labors of G. Velthuysen, Sr., at Haarlem and Amsterdam. Mr. Bakker at Rotterdam. J. Van der Steur and sisters at Magelang.

ENGLAND.

Death of Rev. Dr. Jones, pastor of the Mill Yard Church. Appeal of the church. Visit of the Rev. W. C. Daland to the church. His report and recommendation.

Home Missions.

EASTERN ASSOCIATION.

HORACE STILLMAN.—Year's work in Rhode Island; 103 sermons; average congregation, 15 to 50. Precious revival; additions by baptism. Bright prospects.

SOUTH-EASTERN ASSOCIATION.

L. D. SEAGER.—Full year's labor with Ritchie and Conings Churches, W. Va., and four other stations. 225 discourses; average congregation, 100; additions, 6; churches in good condition. Performed evangelistic work in several places.

J. L. HUFFMAN.—Eleven weeks work with the Salem Church, W. Va., and two preaching stations. 60 sermons; visits, 60; prayer-meetings, 21. Church gave him a leave of absence. Worked six months as an evangelist under the direction of the Evangelistic Committee of the Missionary Board.

S. D. DAVIS.—Missionary pastor of the Salemville Church, Pa. Labored five months; sermons, 23; average congregation, 75; visits, 46. Flourishing Sabbath-school. Active Endeavor Society. Resigned his care of the church June 14, 1895.

CENTRAL ASSOCIATION.

O. S. MILLS.—Fifty-one weeks work with Lincklaen and Otselic Churches at Preston. 88 discourses; 302 visits; 2,465 pages of tracts distributed; additions, 7 by baptism. Evangelistic labor last winter.

U. M. BABCOCK.—A year's labor with the Watson Church. 61 sermons; visits, 200; pages of tracts distributed, 10,000. His field needs a thorough evangelistic work.

WESTERN ASSOCIATION.

GEO. B. SHAW.—Forty-three weeks of labor at Hornellsville and Hartsville, N. Y. 73 sermons; visits, 85; average congregations, 60. Condition of the church good. Active Sabbath-schools and Christian Endeavor Societies. Changed pastorates with Rev. M. B. Kelly, Jr., at Nile, N. Y.

A. LAWRENCE.—Twenty-six weeks of labor with Hebron and Hebron Centre Churches, Pa., and two preaching stations. 72 discourses; visits, 50; prayer-meetings 26; average congregations, 20 to 75. Sabbath services well attended. The churches taking on renewed life and activity.

H. L. JONES.—Missionary pastor of the Wellsville and Scio Churches. Served them six months. Increased attendance to the services. Prospects quite encouraging.

NORTH-WESTERN ASSOCIATION.

D. BURDETTE COON.—Forty-eight weeks of work with Berlin Church, Wis., and Missionary on the Wisconsin field. 101 discourses; prayer-meetings, 40; visits, 368; pages of tracts distributed, 2,673; additions, 3. Mr. Coon succeeded Bro. J. M. Todd on this field, and is an active and faithful worker.

W. C. WHITFORD.—Six months of labor with the Rock River Church, Wis. 45 sermons; visits, 50; prayer-meetings, 26; average congregation, 35 to 60. Young people carrying the church and Sabbath-school.

W. D. BURDICK.—Twenty-six weeks labor at Stokes, Ohio. 18 sermons; 25 visits; average congregation, 50. Trying to resuscitate this field. Re-organized the Sabbath-school.

A. G. CROFOOT.—Full year's work with the New Auburn Church, Minn., and at Sumpter. 87 sermons; 175 visits; 67 prayer-meetings; average congregation, 40; additions, 7. Had

a revival last spring. Church weak in numbers and means.

E. H. SOCWELL.—Full year's labor with the Welton Church, Ia., and as Missionary for Iowa. 110 discourses; 250 visits; 105 prayer-meetings; average congregations, 25 to 150; pages of tracts distributed, 7,969; additions, 12. Church in good condition. Visited his preaching stations regularly and looked up the isolated Seventh-day Baptist families in the State.

D. K. DAVIS.—A year's work with the Pleasant Grove and Dell Rapids Churches, and two preaching stations. 73 sermons; 23 prayer-meetings; 34 visits; average congregation 35, additions, 7. Sabbath services well attended. All doing good work.

S. R. WHEELER.—Full year's work with Boulder and Calhan Churches, and Missionary in Colorado. 68 sermons; visits, 95; prayer-meetings, 50; additions, 4. New meeting house built. Dedicated February 17, 1895. Our cause growing in Colorado.

J. H. HURLEY.—Pastor at North Loup, Neb. Employed half of his time as Missionary Evangelist. 18 weeks of gospel tent work in South Dakota. Sermons, 129; average congregation, 135 to 250; number of conversions. Some baptized and joined our Church in South Dakota. Whole field ripe for a gospel harvest.

H. H. HINMAN.—Thirteen weeks labor as General Missionary in Kansas and Nebraska. 40 sermons; many visits; baptized 3. Some turned to the Sabbath. This field is a needy one.

SOUTH-WESTERN ASSOCIATION.

L. F. SKAGGS.—General Missionary in Missouri. 42 weeks of labor; 172 sermons; visits, 300; prayer-meetings, 40; average congregations, 15 to 200; pages of tracts distributed, 1,280. Churches small, but in good condition. Whole field needs a revival effort.

GEORGE W. LEWIS.—Full year as pastor and Missionary in Louisiana and Mississippi. 74 sermons; 400 visits; 39 prayer-meetings; additions, 9. Churches in excellent condition. Some stir on the Sabbath question.

S. I. LEE.—General Missionary in the Southwest. 26 weeks of work in Arkansas, Texas and Indian Territory. 88 sermons; 85 visits; 15,578 pages of tracts distributed; 7 additions to the churches. An appreciative and a needy field. Territory great and only one worker for six months.

THE SOUTHERN FIELD.

GEORGE W. HILLS.—Missionary Evangelist at Attalla, Ala. Full year's work in Alabama, Georgia, North Carolina, and Tennessee. 205 sermons; visits, 162; prayer-meetings, 79; average congregations, 11 to 1,200; pages of tracts distributed, 13,700; 1 church and 2 Y. P. S. C. E.'s organized; 16 additions, 11 of them converts to the Sabbath. Gospel tent work in the South. Death of his wife.

T. J. VAN HORN.—General Missionary in Southern Illinois and Kentucky. 44 weeks of labor; 84 sermons; visits, 285; average congregations, 25 to 80; pages of tracts distributed, 10,510; one church organized; additions, 5 by baptism. Condition of the Southern Illinois field. Tent work in Louisville, Ky.

C. W. THRELKELD.—Missionary Pastor of Bethel Church, Southern Ill. 13 weeks of labor; 20 sermons; 68 visits. Opposition to the Sabbath on his field. Visit to Eld. E. M. Keltner, Edith, Tenn.

R. S. WILSON.—Missionary Pastor of the Attalla Church, Ala. Full year's work at Attalla, and two preaching stations. 65 discourses; 125 visits; 50 prayer-meetings; average congregation, 20 to 200; pages of tracts distributed, 3,889; additions, 2. Religious interests well maintained. Vigorous Y. P. S. C. E. Northern Seventh-day Baptists moving in.

D. N. NEWTON.—Missionary Pastor of the Cumberland Church, N. C. Average congregation, 15 to 25. Services well sustained. Several additions from those who have come to the Sabbath. Miss E. P. Newton's school.

EVANGELISTIC WORK.

LABORS OF EVANGELISTS.—E. B. Saunders, J. L. Huffman, L. C. Randolph, George W. Hills, with other workers as singers, etc. 13 workers; 33 months of labor in 17 of our churches, in three Associations; 665 conversions; 200 wanderers reclaimed; added to our church by baptism, 178; by letter and experience, 65; joined other churches, 97; converts to the Sabbath, 36. Many changed in their religious living.

MINISTERIAL AID FUND.

Three young men studying for the ministry have received aid from it.

CHURCH BUILDING FUND.

No funds received this year.

THE EVANGEL AND SABBATH OUTLOOK.

Large and wide circulation. Rev. F. E. Peterson, as Assistant Editor, represents the Society's interest in it.

CORRESPONDING SECRETARY.

Ninety discourses in 11 States and in 28 of our churches and in 5 Associations; 965 written communications received; 985 sent out; 226 packages of printed matter mailed; visited 22 churches in the interests of missions and systematic giving to the two Societies; attended Conference and Anniversaries, 5 Associations, 8 Missionary and 4 Tract Board meetings; visited the Southern Field; edited Missionary page of the RECORDER; made all arrangements for Dr. Palmborg's sailing, and saw her off for China; prepared the Annual Report, etc.

SUMMARY.

On the home field, 36 workers in 24 States and 1 Territory; 1,102 weeks, or over 21 years of labor; 2,884 discourses; 1,284 prayer-meetings; 4,852 visits; 89,746 pages of tracts and 1,876 papers distributed; 314 additions, 216 by baptism; 42 converts to the Sabbath; organization of 2 churches, 2 Bible-schools and 4 Y. P. S. C. E.'s. Many conversions from evangelistic work. Many converts joined churches of other denominations.

FINANCIAL.

1895.	
Balance cash in treasury, August 1, 1894.....	\$ 61 51
Total receipts from all sources, including loans.....	19,675 17
Total.....	\$ 19,736 68
Total expenditures, including payments of loans.....	19,059 31
Balance cash in Treasury, August 1, 1895.....	\$ 677 37
Outstanding notes, August 1, 1895.....	1,000 00
Net indebtedness, August 1, 1895.....	\$ 322 63
Receipts direct from the people for Missions.....	\$ 8,865 52
Receipts by bequests for the General Fund.....	1,397 02
Amount of Permanent Fund invested.....	35,829 00
The Ministerial Aid Permanent Fund.....	2,107 22
Special interest account on Ministerial Ed. Fund.....	292 55
The receipts direct from the people for Missions are \$1,927.82 more than last year.	

CONCLUSION.

This Annual Report has two looks: A backward look and a forward look.

1. **BACKWARD LOOK.**—Increase in Evangelistic work; the maintenance of the feeble churches; general missionary work; general missionaries; the China field; sickness and return of Dr. Swinney, accompanied by Miss Burdick. Successful missionary year. Great reasons for gratitude and praise to God.

2. **THE FORWARD LOOK.**—Open doors, grand opportunities, large demands; the Boy's Boarding School in China; appeal of the Mill Yard Church, London; the increasing demands and opportunities on the home field; more evangelists; more general missionaries; larger funds; extension of our work; more faith, more love, more of the grace of liberality; more personal work.

3. **PREPARATION FOR THE WORK.**—More personal piety; more devotion to Christ; more love for souls; more spiritual power in the churches, pulpit and pew; more wisdom from above; baptism and endowment of the Holy Spirit.

AFTERNOON SESSION.

After a service of song, and a service of prayer led by A. H. Lewis, the Missionary Society resumed its work as laid out on the program.

E. B. Saunders spoke about Evangelism. He said all would be surprised if he did not speak on the subject of Home Evangelism. But he also spoke of his great interest in the broader sense of preaching the gospel to all the world. He thought that the standard of Christian life is not high enough. The line between the Christian and the sinner should be distinctly drawn, so it could be seen and recognized. What the church most needs is a consecrated membership. He was firm in the belief that to be right with God was better than to be in the majority. If the young people of our denomination will keep their pledge for ten years we can revolutionize this whole nation.

J. L. Huffman spoke on the same theme. He said this work was early put upon the church. Paul charged Timothy to "Do the work of an evangelist." Some denominations do mostly evangelistic work. They are thus enabled to gather in the multitudes to salvation. The time has come when our entire denomination appear to have their eyes on this line of work. He expressed the belief that the Missionary Board would be well sustained if they should launch out and put every available man in the field. He urged that all should attempt to win souls for Christ.

George W. Hills spoke about mission work in the South. He called the South the unknown land. He thought the people of the North generally are not well informed respecting the condition and religious needs of the South. Much of the preaching in the South is of a controversial and emotional nature. There is great need of patience in work.

We need more tents and more men. With the tent men can be induced to come to the service. The use of the tent for Seventh-day Baptists in the South is indispensable. It avoids the prejudice of the denominations. There are many people in the South who believe as we do on the Sabbath doctrine. Bro. Hills spoke of his experience in tent work, and of the strong prejudices and persecutions existing in Tennessee on account of the Sabbath.

A. P. Ashurst called especial attention to our marching orders in evangelism. He spoke

of the gospel in its work as compared with all other teachings. Men are lost because they have sinned. They have sinned because they have transgressed the law. God has a right to save the sinner in his own way. He commands that the sinner be saved by the preaching of the Word.

Is the South a fruitful field for Seventh-day Baptists? I answer yes. The Baptists of the South are very devoted, in their faith, to the Bible. There are many already there that believe as we do on the Sabbath question. He spoke of his own conversion to the Sabbath through the teaching of the *Evangel and Sabbath Outlook*.

At the conclusion of Bro. Ashurst's remarks, about 3.30 P. M., Miss Susie M. Burdick having just arrived from Delaware whither she had been to accompany Dr. Ella F. Swinney to her brother's home, was conducted to the platform. At once the sound of the organ called the entire congregation to their feet, and the genuine Christian Endeavor salute was given. The room was white with waving handkerchiefs and nearly all eyes were moist with tears of gratitude and joy. All joined heartily in singing "Praise God from whom all blessings flow." This was followed, while all were standing, with a sweet and deeply affecting "welcome" by the choir. Then Dr. Main offered a very appropriate prayer of thanksgiving for the consecration, the preservation and the safe return of Dr. Swinney and Miss Burdick.

Then Miss Burdick spoke in a very interesting manner of our schools in Shanghai, their importance and needs. She urged that this department of mission work should be maintained by the prompt and liberal contributions of the people. She made a feeling reference to the possible necessity of abandoning the undertaking for want of support.

Mrs. Ruth H. Whitford then presented a paper on the subject of "Woman's Work for Missions," from which the following extracts are made:

The plan of employing women in distinctively missionary work is of very recent origin. It is not meant that they have not previously performed efficient service in spreading the Gospel of Christ. The idea is that until the last half of the present century, they have not been set apart in any considerable numbers to special labor, sometimes in their native land, but more often in heathen countries, for the conversion of souls. They have not formed many and large associations among themselves for furnishing means, or for sending members of their sex, to make the Saviour known in destitute parts of the world. Truly, in the days of the apostles, women like Lydia, a seller of purple, and the four daughters of Philip the Evangelist, either exerted an effective influence for the truth in their own households and among their associates, or they taught salvation through the crucified One, to the people whom they met about their homes and in their travels.

In later centuries there were such characters as the sainted mother of Augustine, who prayed earnestly many years for the conversion of her gifted son, afterwards the celebrated Bishop in Africa; and also the lovely Bertha, the French Princess and wife of a Saxon king, who persuaded her husband to grant the establishment of the Christian religion in Southern England. In modern

times popular writings like the brief stories of Hannah Moore, and the unequalled account of the spiritual life of the Dairyman's Daughter on the Island of Wright, have affected the most lasting results for the Master.

It has been for centuries the policy of Christian people, other than Protestants, to limit the efforts of a small portion of their women, often shut up in Nunneries to charitable work for the sick, poverty-stricken and the orphans in the communities where they chance to reside. A few of the brightest of these have been permitted in later years to conduct schools from the primary to the higher academies, for the training and more effective proselyting of girls to their faith.

Even in the Christian denominations with which we are best acquainted, the missionary labors of a very few female members have, for years, been almost totally confined to assisting and strengthening their husbands or brothers in the home or foreign fields. In these positions, words would fail to show how useful and how heroic they have always been. The priest that is denied the companionship and the association of a wife, knows nothing of the wonderful power which one of our preachers exerts through his helpmeet, on unconverted hearts or in pagan families. She has access to places which custom forbids him to enter. By her gentle ways and kindly sympathy, she wins to Christ her dark-minded sisters, many of them mothers of children who never heard of deity other than those represented by idols. These persons could rarely, if ever, be reached by him. In such a situation she has been a necessity, always since the present age of grand missionary enterprises was opened; and also in such, the opportunities for increased usefulness are constantly and largely accumulating. They will never cease.

But the demands for promoting the gospel especially abroad call imperatively for other workers than the wives and lady assistants of ministers of Christ. The fair ones are needed as having charge of schools, as physicians in hospitals and households, and as trained nurses among the weak and infirm. It has been found that the mere preaching of the Word, the distribution of the well-written tract and the social influence of the missionary families, do not, among idolatrous and Mohammedan people, accomplish all the results that were expected and are greatly desired. These agencies must be supported by such intelligent efforts as enlist the hearts and secure the confidence of benighted and impressible youth and afflicted men and women.

Miss Harriett W. Carpenter presented a paper on "What are we Endeavorers Doing for Christ, and What More can we do?" Miss Carpenter said:

"We are laborers together with God," and "Whatsoever thy hand findeth to do, do it with thy might," are two texts so closely and so logically associated together in the mind of every earnest Endeavorer that they may well give direction in the consideration of our subject.

To one who has faithfully studied and applied the principles of Christian Endeavor, there has always come an ever-growing sense of personal responsibility. Consecration means, to the Endeavorer, not only a setting apart but the intelligent use of himself, and all

that he has and is, to the work of the Lord, seven days in the week, twenty-four hours in the day.

To be an efficient and valued employee one must identify himself with his employer's interests. To be a laborer together with God, means to make him the head of the firm in the business of life, to go to him for orders and advice in the transaction of his affairs, and to strictly and faithfully advance his interests, according to his plans. In brief, to be a Christian means—business.

Are you on the flower committee? You will make it your duty to have the church supplied with flowers on the Sabbath, whenever practicable. No slight inconvenience will deter you from the performance of that task. You will be prompt in completing the preparations before the sun has set on the previous evening. No belated blossoms are sent to the desk by the usher during the first hymn. The flowers are as handsome as circumstances will permit, and tastefully arranged. You remember heavy perfumes cause the pastor's head to ache, so you place the sweet-scented flowers just beyond him, while the gorgeous, glowing, odorless beauties are close at hand. You have secured from the relief committee a list of the sick and aged, and after the Sabbath service, you tuck into each bouquet a tiny card bearing the kind greeting of the committee and a little helpful text which you have previously selected for the special need of the recipient. Then the gentle messengers of love and thoughtfulness are dispatched to the shut-ins. In short, you have made of your duty a loving service, and just as the Israelites brought their offerings before the Lord, you have laid the fair blossoms on his altar. Just how much of loving tact, forethought and self-sacrifice you have hidden among the dainty petals, measures the value of your service.

You belong to the music committee. Are you always sure of the presence of a leader for the singing? Do you know the organist will be on hand? Have you selected hymns whose words will develop the topic or stimulate a lagging member to confess the Saviour, or perhaps melt the heart of the hesitating associate member? Do you sing because you want to praise God with the voice? Do you play that his name may be honored? Can you willingly do either or both, even if you know your best is but poor, if some one else has failed whom you depended on? Then you know what Christian Endeavor means.

The prayer meeting committee finds you, dear girl, eager to increase the interest and attendance. It was you who stopped early at the home of one of the girls, and in your dainty, charming way, persuaded her to go with you to the meeting. You dropped a word to that chum of yours to call for another indifferent one. You two girls would have enjoyed the delightful, confidential chat on the way down and back, but you agreed to forego that pleasure in order that these others might be at meeting. It was you who kept a copy of the *Golden Rule* on your desk at the store, and when the girl came in who says she never can find anything to say about the topic, you exclaimed, "Oh, Nell, here's the nicest note on this week's topic. Read it over, while I tie up your parcel." Your sympathetic word opened the heart of that young lad who was halting between two opinions, and he left with you the promise to

confess Christ for the first time next Sabbath. The next Endeavorer on the committee who came into the store went away with a heart glowing with gratitude to God for the knowledge that he had answered the prayer of the committee that this same young lad might become a Christian. You search the papers, adapt the plans of other workers, and being an original little body you think out some extra treat for the next meeting, so that each time there will be something bright and interesting done. And then you pray for the leader, tell him the committee will fill the pauses, and that he may call on them to assist in any way possible. Ah yes, the Lord works with you and he knows better even than you how much his work is forwarded by your quiet, humble efforts.

Do the simple tasks I have mentioned seem to you too small and insignificant to be dignified as "labor together with God?" Yet, the faithful "finding" of such humble work and the "doing with all the might" of strong young hearts is just what tells, in the aggregate, in making a society, a church, a community, helpful, pleasant and Christlike; proves the genuineness of the Endeavorer's zeal, and at the same time develops a strong, symmetrical character which can be relied on when the larger duties need attention.

"He that is faithful in that which is least, is faithful also in much."

Will not the societies devote their best endeavors to this work of saving the lost? Does your pastor feel that a revival may come to your church? Tell him you are at his service, will do his bidding, give him your prayers, your sympathy and hearty aid, and hold up his hands till the battle is won.

Are there needy communities just beyond the reach of the church? Organize yourselves into a missionary committee of the whole and carry the light into these dark places.

Are the evangelistic committee planning to send one of their devoted workers into your midst? Supplement him.

Let faith which takes hold on God's precious promises, claim for you personally the richness of such words as these:

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins;" or, "They that turn many to righteousness shall shine as the stars for ever and ever;" or, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

Let trust, which proves our acceptance, through faith, of God's blessings, cause you to yield your very selves lovingly, joyfully, freely into his wise and tender hands, to be used "as instruments of righteousness unto God."

His Holy Spirit and your desire to be a profitable servant will reveal to you your own "whatsoever." "Do it with your might."

Geo. H. Utter spoke against a quite too common habit of speaking of Seventh-day Baptists as a small people. He spoke of Rhode Island as sometimes called a small State, and gave instances of its part in the late Rebellion and other lines of general work to show that valuable work should be the ground of estimate rather than the size of the State or the numbers of the workers. While working as a small State and under its own

banners it nevertheless unfurled the common flag of our country and helped in the common struggle for liberty and shared the common victory. So all right-minded men and women, States and Christian bodies should be estimated by their spirit, purpose and actual work. Geo. B. Carpenter related an incident coming to his attention while traveling in the West. A band of fifteen missionaries coming aboard the train, from the mission training school in Chicago, were introduced to him. On giving a card of introduction to our missionaries in Shanghai, he found one of the number acquainted with Miss Susie M. Burdick, and was deeply impressed with her sweet Christian character and was glad they were to meet her in Shanghai.

Miss Celia Hiscox, gave some similar testimonies relative to the acknowledged work of our China Mission.

G. H. F. Randolph made brief remarks concerning the mission and its increasing attractiveness and influence.

EVENING SESSION.

At the opening of the evening session of the Missionary Society a few remaining items of business received attention.

George B. Shaw read the Scriptures and offered prayer, and after singing "God is calling yet," the

ANNUAL SERMON

was preached by President W. C. Whitford, of Milton College. His text was from 1 Cor. 1: 24, "Christ the power of God and the wisdom of God." This sermon will be published in full.

FRIDAY MORNING.

At half past 9 o'clock the Conference opened by a praise service conducted by J. G. Burdick, and further devotionals by G. J. Crandall. In this service our schools, our teachers and our young people were especially remembered in fervent prayer.

The President announced the following committee on a communication from the Eastern Association in relation to a catechism for Junior Endeavorers: Wm. L. Clarke, Mrs. A. B. Kenyon, Mrs. W. H. Ingham, Mrs. O. U. Whitford.

An interesting communication was read from our venerable brother, Rev. Niles Kinne, Barry, Ill. The Corresponding Secretary was instructed to make suitable acknowledgment and reply to this letter.

At 10 A. M. The President of the Education Society, Dr. L. A. Platts, took the chair, and after an anthem by the choir and prayer by G. J. Crandall, the President then gave his Annual Address. He spoke of being embarrassed, the nature of which he illustrated by a story of the man who went to mill but forgot to take his grain. So the President, having prepared a good paper for the occasion, when too late to remedy the difficulty found that he had left his grist at home.

He spoke of a prevailing tendency among men to think of and speak of a people few in numbers as ignorant, superstitious or bigoted. He took pleasure in stating that Seventh-day Baptists had from early periods in their history been foremost in education. He spoke of the beginning of the Reformation and the broad basis of its work. It was not long before the principles of the Reformation called upon the men and women from priest to people to study the Scriptures and prepare

for the great work before them. Growing out of this study and the principles adopted by Martin Luther and his coadjutors, the body of the Baptist Protestants began to grow. And still further as an outgrowth of these processes of study of the Scriptures the Seventh-day Baptists began to grow. In the 17th century they began to organize churches. Among these were names that were noted among the learned men of their times. Several of these noted men were mentioned.

Mr. Platts spoke of the increase of our people in this country with their valuable schools, some of which have done their work, and some of which are still living and thriving. He made pleasant reference to the many active workers in educational lines in city and country throughout our land. We are here therefore to-day to ask ourselves how we shall be of most usefulness in the world and place ourselves in true relation to existing demands.

President W. C. Whitford, Corresponding Secretary, then presented the Annual Report of the Executive Board of the Education Society. This report comprehended (1) the present status of all our schools, (2) the report of L. A. Platts, Canvassing Agent, (3) In Memoriam, Dr. D. E. Maxson, (4) an address by the Secretary. This report was very complete, and with the accompanying address encouraging and instructive. The subject of the address was "Intelligent Heroism."

AFTERNOON SESSION.

Following singing by the congregation, and an anthem by the choir, J. L. Huffman offered prayer, after which the business of the Education Society was taken up. The report of the Secretary as presented in the morning session, was adopted. The Treasurer, A. B. Kenyon, read his Annual Report, which was adopted.

B. C. Davis, President of Alfred University, gave an address on the subject of "The Place of our Colleges in Denominational Work."

Principal F. L. Green, of Brooklyn, N. Y., spoke of the relation of our smaller schools to our colleges.

At the conclusion of this paper some items of business were completed. J. G. Burdick, at this point introduced Prof. Chas. T. Hartwell, a Sabbath-keeping teacher from Brooklyn. Coming forward, this brother was introduced to the audience and made very interesting remarks. Though he has been a Sabbath-keeping Baptist for thirteen years, he had never before had the pleasure of meeting with our people. He is the son of a missionary, had been with Bro. D. H. Davis in his home in Shanghai, was well acquainted with the late Rev. Dr. Jones, of London. He gave a glowing picture of his conception of the future of those who are struggling to maintain the authority of the Word of God as against mere human authority. His remarks were well received.

President T. L. Gardiner made remarks on Salem College and its interests. He gave a history of its struggles and made an earnest appeal for help for this important school for the year to come.

Dr. Lewis followed with stirring words in the same line, speaking from personal knowledge and observation. He believed there is no more important interest among us than to maintain Salem College. At the conclusion of Dr. Lewis' remarks several brethren made

pledges of various sums of money to help the college. While pledges were being made, wide awake speeches were made by several persons. Nearly if not quite all of these speeches were made practical by winding up with a pledge.

FRIDAY EVENING.

The prayer and conference meeting, under the leadership of W. C. Daland, was a season of marked interest and great spiritual refreshing. A large audience was present, and one hundred and sixty testimonies were promptly given and as many more probably would have been given had there been time.

SABBATH MORNING.

The morning opened warmer than for the past three days, and the usual 6.30 A. M. prayer-meeting found about 200 worshipers present.

These morning prayer-meetings are precious seasons to all who are able and willing to attend.

At 10.30 A. M. the Sabbath services were opened by an organ voluntary and the customary services of the Plainfield Church, conducted by the pastor. President B. C. Davis preached from the text Heb. 4: 7, "To-day if ye will hear his voice harden not your hearts." This sermon was an earnest and impressive setting forth of the importance of listening to the voice of God to the soul, and rendering prompt and willing obedience to every indication of God's will.

At the close of the service a collection was taken jointly in the interests of the Tract and Missionary Societies amounting to \$300.

AFTERNOON.

At 3 P. M. the Sabbath-school, under the direction of Superintendent D. E. Titsworth, was held, a large audience being in attendance. This interesting service consisted of the usual preliminary exercises and the presentation of the lesson by several brethren chosen for that purpose, all laymen except one. The following is the program:

1. Joshua, his office, his qualifications, E. H. Lewis.
2. God's command, sanctify yourselves; God's promise, the Lord will do wonders, E. B. Saunders.
3. The priests' place then, the ministers' place now, W. H. Ingham.
4. The Ark, its significance then, its counterpart now, E. E. Whitford.
5. Obedience, a recipe for overcoming difficulties, Corliss F. Randolph.
6. The testimony of the stones, D. E. Titsworth.
7. General application, Eld. J. L. Gamble.

EVENING AFTER THE SABBATH.

The General Conference convened at 7.30. After calling to order, the conduct of the services was handed over to the Woman's Board. Mrs. E. M. Dunn presided.

After singing by a male quartet, Mrs. T. R. Williams read the Scriptures, and prayer was offered by Mrs. Mary J. Moore.

After singing, "Jesus, Saviour, Pilot Me," the report of the Corresponding Secretary was read by Miss Phoebe S. Coon. This report will be presented in full in some future issue, since for want of space it cannot be printed at this time.

The Treasurer's Report was read by Mrs. Charles Hull, of Chicago, which will be published hereafter in the Woman's Department.

Miss Susie M. Burdick spoke of the Boys' Boarding-School in Shanghai. She said this school has been in operation about five years. She referred to appeals already published in the RECORDER. There has been fear of its being discontinued, but its importance makes

such a possibility disastrous. The past year there have been 18 pupils in this school. We have many applications which we have to turn away. They come for eleven years. They are taught ordinary branches of education, and each day are taught the Bible. There is some difficulty in keeping these boys the full time, but all schools experience the same trouble. These boys are a part of our family. They live with us. We feed and clothe them. These children, boys and girls, do not expect to work. It is thought to be degrading to a student. We want to correct that impression. We need a man teacher to devote himself to this work. We need an industrial department. They should be taught to work and become self-supporting. How much will it cost here for one year to keep a boy, board, clothing, rent of building and repairs? It costs as much to keep five boys here as it does thirty-eight there. She related incidents in their education that were quite amusing. In their discussions of important questions not very unlike that of the students in this country, they are bright and enjoy their debates. She spoke of the riots and reputation for being a blood-thirsty people. She did not censure the Chinese as do others. She thought there was much occasion to believe that it is chiefly the outgrowth of the Japanese war. They do not readily distinguish between Japanese foreigners and those of other nations. She urged that we should be patient and charitable with the Chinese while they are so stirred up. She blamed Christian nations for the evils of the opium habit now so fixed upon the Chinese. The same is true of the liquor traffic. Another evil coming from Christian nations is the literature that is now prohibited by law from our mails. These are being sent into China by quantities to corrupt the people.

Mrs. R. T. Rogers then presented a paper on "Loyalty to Our Work." This paper will probably soon appear in the Woman's department of the RECORDER.

Mrs. A. H. Lewis read a paper on "Systematic Giving," which no doubt will also be published.

Mrs. W. L. Clarke presented "A Poem," which will also be published hereafter.

O. U. Whitford was on the program to give an address on "Woman's Work on the Home Field. When called upon, Mr. Whitford remarked that the lateness of the hour and the weariness of the audience would make it unwise for him to occupy any more time except simply to mention the points he wished to present more fully, and then elaborate them subsequently in the RECORDER.

It was voted to send Dr. Swinney a message expressive of the great gratitude and pleasure of the Woman's Board for her safe return and the encouragements of her recovery.

O. U. Whitford then read encouraging letters just received from Dr. Ella F. Swinney and her brother, Dr. C. O. Swinney.

A song by the quartet, and the reports of the Corresponding Secretary and Treasurer were adopted by the Conference.

SUNDAY MORNING.

The General Conference opened for a half hours session at 9.30. After singing, and further devotional services conducted by O. U. Whitford, the Conference resumed its business. A letter was read from the Mill Yard Church, London, to the Conference, giving a statement of the present condition and needs

of that church. The Corresponding Secretary was instructed to make suitable acknowledgment and reply.

The Committee on Resolutions made a report of progress, submitting a resolution looking to establishing an employment bureau. This resolution proposed the appointment of a committee to consider the subject and report. Resolution was adopted.

At 10 A. M., the session of the American Sabbath Tract Society, presided over by the president, Chas. Potter, was opened by prayer by A. H. Lewis, and singing "Labor On," and "Work for the Night is Coming." The Treasurer, J. F. Hubbard, presented his Annual Report, which was adopted.

The Corresponding Secretary presented the Annual Report which, after reading, was made the special order for the afternoon session.

FIRST-DAY MORNING.

The following is an abstract of the Corresponding Secretary's report:

First of all, we wish to make grateful acknowledgement to the Author of all blessing for the prosperity which has attended the work and workers of this Society during the past year. We have been permitted to rejoice, not only in the calm confidence of the promise that he will not allow his Word to return unto himself void, but also in the many tokens of approval and encouragement which have been vouchsafed to us, as seen in the results of our efforts, and felt in the consciousness of the Spirit's presence.

We would not lose sight of the fact that in trying to carry out even Divine plans, there is always present the element of human fallibility, which renders mistakes possible. Therefore, time alone can fully demonstrate the wisdom, or reveal the errors in judgment, that have entered into the course which this Board has pursued in carrying forward the work you have entrusted to it. It is, however, only fair to claim that your Executive Board has prayerfully and faithfully endeavored to meet certain problems which for years have pressed upon us for solution. We have felt that no year in our history has brought greater responsibilities, but in no year of the past has greater care been exercised to sift every problem to the bottom, and to place the work of the Society on a foundation that is at once financially and spiritually sound.

In carrying out the instructions of the Society in accordance with the plain course of duty if the work were to continue under the present management, the personal interests and inclinations of many of the Board have been bravely and generously yielded to the mandates of their better judgment, under the guidance of Divine wisdom as to the larger interests of the Society and the cause of Christ. It is, therefore, with feelings of solemnity, but not of hesitation, that we bring to you this annual report.

The year has been eventful in many ways. With our publication work it has been a year of uprooting and transplanting, attended with all the disturbance and apprehensions usually incident to such innovations. But the vigorous life within the tree, feeling the impetus given by fresh soil and new skies, and being under the more immediate care of the keepers of the garden, has already sent its roots deeper and broader, and started many shoots of fresh growth which give promise of

larger life and richer fruitage for the future. The year has also been eventful in the larger realm of the work of this Society affecting the general field of Sabbath reform. We are standing to-day where the past years of this Society's existence throw upon our pathway the light of their instructive history, as we muster our forces to meet the quick-changing battle-front of the opponents of Divine authority, while upon the horizon we catch the gleam of armor which tells of fiercer struggles yet to come.

Never were we more impressed with the importance of the work to which the Lord is calling us, or of the responsibility which rests upon us as a people commissioned of God to perform a special service essential to the well-being and progress of his kingdom. The sacredness of the interests we hold in trust, and the momentousness of this anniversary gathering combine to hold us to strict accountability for every word which we shall utter in this report, as we now proceed with the details of the year's accomplishments and plans for future work. May the Holy Spirit fall upon us at this time with purifying fire, to burn away the dross, and to melt his eternal and ever blessed truth into the hearts of those to whom these words may come.

On January 1, 1895, the Publishing House was removed from Alfred, N. Y., and was located at Plainfield, N. J. The work of issuing the regular publications of the Society began at that time from this office. The new office occupies commodious rooms in the Babcock Building, conveniently arranged for the systematic production of our work. A portion of the plant was sold, and, with what was removed, netted the Society \$2,118 21. New type, material, and machinery have since been added, making a thoroughly equipped and modern office, which is inventoried at the present time at a net value of \$7,683 95.

Since the SABBATH RECORDER is so generally known and so constantly before our people in its weekly visits, comparatively little need be said concerning it in this report. The Board are no less anxious than they have been heretofore to make the RECORDER an indispensable periodical to every household in our denomination, and to extend its circulation outside as far as possible. Within the year now closing, important changes have taken place, not in the purposes of the Board, but in the facilities for giving to the people better service. The RECORDER will reap a greater share of benefit to be derived from closer supervision, and from the proximity of the House to the great metropolis of our country, than any other of our publications. Already these advantages are seen and admitted by many who have expressed their satisfaction with the changes and improvements. We believe the friends of the RECORDER in every community can do much toward increasing its circulation, by putting forth a little effort in its behalf. By thus placing the paper in a way of greater prosperity, the subscribers would reap the benefit which would appear in a still further increase of this already excellent periodical.

The Evangel and Sabbath Outlook has continued throughout the year, representing both the Missionary and the Tract Society in its joint editorship. Its limited space is crowded with matter which aims to cultivate spiritual growth and devotion to Christ, while at the same time it continues to give a

clear view of events relating to the agitation of the Sabbath question, which is constantly enlarging in scope and changing as to its phases. Your Board feel that this paper has greater claims upon the patronage and sympathy of Seventh-day Baptists than the majority of them seem to realize. It is a great error for any of our people to suppose that when they have become familiar with the fundamental grounds of our faith, that it is unnecessary for them to keep informed upon the new and varied developments which are continually arising in the broadening field of Sabbath reform. It is cause for regret that many seem to take so little interest in the lines of thought and work presented in the columns of *The Evangel and Sabbath Outlook*. The Board made a special effort to secure the co-operation of the churches in obtaining a list of selected names aside from clergymen to whom the paper and other literature might be sent; but our appeals have not been responded to as generally as we had a right to expect. From time to time the Board has been urged to send our publications to "the people;" but this cannot be done except through such co-operation as we have sought, for the reason that there is no other means for obtaining the necessary names. We greatly wish that the Society at this session might initiate measures by which this apathy toward the work of spreading the gospel and Sabbath truth by means of the printed page may be overcome.

By conversion to the Sabbath, several clergymen have been added to our ranks during the year, of whom one has become a settled pastor among us, the pleasure and profit of whose presence we enjoy at this session. Other accessions, and the organization of new churches, appear in other reports, and do not need mention here. In all these cases, testimony has been borne to the quickening and enlarging influence which conversion to the Sabbath has upon the spiritual life; an experience which emphasizes the opposite fact that those who disregard or desert the Sabbath fall into a corresponding religious and spiritual decay.

The Peculiar People has continued without abatement its advocacy of a pure gospel for the Jew as well as the Gentile, without admixture of pagan error. For over six years now its platform has been before the Jewish and Gentile world. When it was established, *The Peculiar People* and the *Eduth le Israel* were the only periodicals that dared to advocate an unqualified Jewish-Christian position. Now it is becoming the popular position in some quarters. All the missionary papers voice much the same views as those of *The Peculiar People*, though of course they are not consistently carried out. The "Hope of Israel Movement," a mission in New York City, has come out openly and even advocates the observance of the Sabbath by Jewish Christians. The influence of *The Peculiar People* in bringing about this state of things is distinct. The leader of the "Hope of Israel" mission, the Rev. A. C. Gaebelein, recently wrote to the editor of *The Peculiar People* that it was his intention to cut his mission loose from every Gentile feature and make it purely a Jewish-Christian mission. Mr. Gaebelein observes the Sabbath in the interest of Jewish evangelization and is not far from its observance on conscientious grounds. *The Peculiar People* does not as-

sume that it is responsible for all these things, but the fact that it has earnestly and fearlessly advocated them from the time they were frowned upon till now, when they are admitted to be the ideal of Jewish missionary activity, is abundant justification of its place in missionary reform literature.

The *Helping Hand* continues to increase in favor among our churches. The subscriptions for the year have a little more than paid for the mechanical cost of its production. The lessons have been prepared during the year under the direction of the Sabbath School Board. A number of our Sabbath-schools are taking enough copies of *The Helping Hand* to supply the whole membership, by paying for them out of the general funds of the school, instead of depending on individual subscriptions. Where tried, this method gives the best of satisfaction, and we recommend the plan to all our Sabbath-schools.

The New York Office of the Society was discontinued at the close of 1894, upon the removal of the Publishing House, as it was thought best to concentrate all our interests in the one office in Plainfield. The Chicago Office is continued as a local supply depot for the North-west, but since its address has been omitted from our publications, the business of the office has considerably lessened. Some work, however, has been carried on from that point in the way of tract distribution.

The Field Secretary continued his labors during the remainder of 1894 in the North-west, completing a very satisfactory canvass of the four Northern Associations. As the time of the year was inopportune for such work in the Southern field, and as it was deemed inadvisable to retrace the same ground again so soon in the interests of our publications, the services of the Field Secretary were discontinued at the completion of the work in the North-Western Association. The Board has already taken action looking to the sending of a representative to the South-Eastern Association in the near future.

The Board has continued to sustain the Sabbath Reform work in Holland, a full report of which will be published in the Conference Minutes.

In connection with the Missionary Society we are carrying on tent work in Louisville, Ky. It is expected to send Dr. Lewis there to present the claims of the Sabbath after an interest has been created by the influence of the gospel.

At the Atlanta Exposition, space has been allotted for a denominational exhibit, which is being prepared under the direction of the Board. As the Southern field at present is yielding results most encouraging to our work, we regard this a rare opportunity for the dissemination of truth.

In connection with the removal of the Publishing House, large supplies of tracts were sent to the various churches where it was thought they could be distributed to the best advantage. From reports since received, we judge the most of them have been judiciously given out.

In order to take a larger view of our work than that which merely relates to the present, it is necessary at times to consider the work of the past as a guide to future effort. For past, present and future are but parts of one continuous whole.

When the work was placed in our hands in 1881, it was deeply felt by the Board that the

time had come when some comprehensive plan should be devised whereby to arrest public attention and to make Seventh-day Baptist principles known and respected in the larger world of religious thought and action, that we as a people ought to become an aggressive factor in the molding of public opinion, and determining final results of the Sabbath controversy.

To initiate this larger movement two things were determined upon: *First*, to clear away rubbish and open the way for building on "bed rock," by a re-examination of the entire field of the Sabbath question, biblical and historical.

This was the more necessary because of the ignorance of men generally as to the real facts, and of the distortion and perversion of these facts, either through ignorance, or through that theological and literary dishonesty which ignorance fosters. *Second*, to place the results of this investigation in print, and in the hands of the leaders of religious thought throughout the United States and Canada. Accordingly in April, 1882, the *Outlook* began its work, and until 1893, when it was merged into the *Evangel and Sabbath Outlook*, it kept on its mission, monthly or quarterly, carrying the truth and revealing a surprising volume of hitherto unknown facts to fifty thousand ministers and editors, thus reaching the center of current thought, affecting public opinion. The results which are already apparent have more than fulfilled the expectations of the most enthusiastic, while the vantage ground attained for future plans is beyond measurement in value. Some of the fruits of the work of the *Outlook* may be indicated as follows:

1. The fundamental biblical and historical facts underlying the whole Sabbath question are now known as they never were before.

2. Under the influence of this knowledge, there is far greater division in sentiment among the defenders of Sunday. It is no longer possible to find common ground on which to unite opinions which vary from the boldest no-Sabbathism to the Puritan idea of the change of the day, which is held to now by only a few. The tendency at present is strongly toward no-Sabbathism; but we believe that there is in this the element of reaction in favor of the Sabbath of the Bible.

3. It has become apparent at every step that the Sabbath question is much larger than the issue between two days. It is indeed a fundamental and representative point of contact and departure between Protestantism and Roman Catholicism; and the indications are that this feature will be emphasized more and more as the discussion goes on. We have strenuously insisted upon this enlarged conception of the whole question from the first, with purpose of lifting the discussion to its proper place, above denominational lines, and to the broad plane of universal truth.

4. The rise of socialism, communism, and anarchism is helping to show the wisdom of our position, in insisting on the direct relation between the theological anarchy which underlies the popular theory of no-Sabbathism, hence the abrogation of God's law, and the lawlessness which finds its last and largest expression in bombs, mob-rule, and destruction. The popular theories concerning the Sabbath are a form of theological anarchy

whereby mobs of men throw dynamite at the government of God.

5. In addition to these general results affecting fundamental issues, the agitation of the whole question has extended widely through the public press, religious and secular, and through organizations and conventions. Among other agitating influences, the efforts to enforce or evade existing Sunday laws are most noticeable, while the persecution of Sabbath-keepers under the unjust laws and bigoted opinions which prevail in several States is also becoming a prominent factor in the general agitation.

When all things are considered, these results—not indeed of our efforts exclusively, but results in which we have been permitted to have no inconsiderable share,—in magnitude and number greatly exceed the expectations of the most ardent. They mark an epoch in the progress of Sabbath reform. A century of history has been made in a single decade. True, the rapidly gaining theory of the abrogation of God's law would seem to be a retrograde movement, but this is not the first time that the people of God have had to turn their faces for a time toward the wilderness to become the better prepared to enter the land of promise. The changes in the form of the Sabbath question have resulted more to our advantage than it would at first appear. The Sabbath question and the issues connected therewith can never return to the place they occupied ten years ago. The results of the thorough and scholarly application of the facts of biblical and historical criticism to the important truths we hold have gained for us a vantage ground that is, beyond comparison, the most encouraging feature of our work, and is well worth to our cause all that it has cost. Indeed, the Scripturalness of our position has come to be so generally admitted, that few informed persons now attempt to withstand the claims of the Sabbath along the old-lines of defence. The more discreet among the learned men of influence are now advising their followers to resort to a kind of theological boycott, *i. e.*, to ignore and refuse to discuss the facts which they cannot meet. Thus we are being left in comparatively peaceful possession of all the strongholds. Meantime the defenders of error have fallen back from the question of what the Bible *teaches* to what the Bible *is*; and the battle continues not so much over the doctrines contained therein, as over the authority of the Word of God itself.

These results are of significant and far-reaching importance to our cause. God has greatly honored us as conservators of a truth which is so important to the best interests of his kingdom and the extent of his rule. Resting our faith on the truth, the whole truth, and nothing but the truth,—upon the Protestant principle of the Bible, the whole Bible, and nothing but the Bible,—we need have no fears for the future, however boisterously the breakers of popular protest may dash themselves to pieces against the position we hold. It is, however, for us to say, by consecrated lives and devoted energies and means, how deservedly our divinely bestowed commission is entrusted to our charge, and whether God's favor shall be used to his glory or turned to our own shame. Surely all our past experiences, as well as present demands, urge us on in this battle for the truth. We must advance as the conflict thickens. The ground already

gained must be held. Our entrenchments must be strengthened. The rank and file of our forces must be thoroughly equipped and drilled for action.

The battle is on. Problems are pressing for solution with an intensity never before known. Turbid streams of influence—socialism, rationalism, holidayism, no-lawism, anarchism,—are pouring their corrupting currents into American life. They will corrupt the whole unless precipitated and purified by the reagent of divine truth.

The time is at hand when the Protestant Church must face these questions. The foundations of evangelical doctrine must be tried to the native rock. The superstructure will tremble and fall unless there is shown to be granite. *granite*, GRANITE, all the way down. "THUS SAITH THE LORD" must underlie all.

Thinking men are asking searching questions. As science enlarges the boundaries of the known, as humanity rises in dignity, and man comes near to his Maker, these fundamental questions clamor with ten-fold eagerness for an answer: "Is there any Knowledge?" "Is there any Right?" "Is there any Supreme Authority?" They mistake who say the deepest drift is away from Right and Authority, toward probability, expediency, custom. The tendency among the most truly enlightened and spiritual must ever be away from myth, away from tradition, away from mere expediency in religion. The caisson of scholarly criticism, historical research, and fair-minded interpretation is forcing its way through the *debris* of the ages, below the agitated waters of conflicting theories. It must, sooner or later, reach the native rock of the eternal verities in God's Word. Thus only can the foundations be laid for the superstructure of a better civilization and a purer Christianity, rising, though slowly it may seem, yet surely, in God's own good time.

In all this we have a part to perform. We must trust where others doubt. We must work where others talk. We must love where others pity. We must sacrifice where others indulge. We must be confident where others are dismayed. We must *be* where others only *pretend*. Let not numbers cause us to lose heart. A host without the Lord is but a handful. A handful with the Lord becomes a host. While the glory of the victory shall be enhanced as our faith grows strong in him who inspires the battle cry: "They that are for us are more than they that be against us."

Ira J. Ordway presented a paper on "The Condition of the Sabbath Question and a Plan of Campaign." We hope this paper will soon appear in full. The

AFTERNOON SESSION.

was opened at 2 P. M., by singing. W. C. Daland offered prayer, when the following speakers and themes were presented.

The SABBATH RECORDER was spoken upon by L. E. Livermore. He spoke of its aims and needs.

A. H. Lewis spoke for the *Evangel and Sabbath Outlook*. He spoke of this paper as devoted largely to the one question of the Sabbath because that was its specific mission. No one can afford to be without the *Evangel and Sabbath Outlook*. It has now this distinct mission to give you, the Sabbath and Sunday Question and Evangelical Christianity. You cannot afford to lose Bro. Peterson's Sermons and Search Lights. We are

trying to make a paper that touches the fundamental principles of Christianity. We want your help.

W. C. Daland, Protestantism and Sabbath Reform. He spoke of our people as typical Protestants. The *Churchman* maintains that the church is the ultimate authority. The rationalist depends on reason as the authority. The Protestant is sure that God himself is the proper and only ultimate authority. The church is the pillar and ground of the truth, and must be maintained. The Holy Spirit is the authority. The Bible has not always existed. What was the authority then before there was a Bible? The only answer is that the Holy Spirit is the authority. The Spirit speaks to you personally and he must be recognized as authority.

E. M. Dunn spoke of the "Diverse Theories Concerning Sunday." He mentioned four theories by advocates of the Sunday.

T. L. Gardiner spoke on co-operation of the people in distributing Sabbath Reform literature. Mr. Gardiner said there are two classes of people who need Sabbath Reform literature. First, those who believe it, and second, those who know little or nothing about it. The former needs it in order that they may be well informed and prepared to successfully defend the truth. The printed page affords the best means for giving this information. This furnishes the proper equipment of weapons for the work and file.

1. Every family should take our publications.
2. Send the literature abroad to addresses furnished.
3. Form pastors classes for indoctrinating the young.
4. Have a table in every church covered with literature for free distribution.
5. Every church should have a committee, a live committee to furnish literature to all who desire.

A. P. Ashurst spoke on "The Spiritual Uplift for those who Accept the Sabbath." He said that a consciousness of sins forgiven was a ground for confidence and peace. The only way to peace is through obedience. He gave a few words of conscious uplifting in his own personal experience.

A. B. Prentice spoke of the "Future of Sabbath Reform." He said that a Sabbath could never be made a holy day or rest day by civil enactments. There has been a revolution in religious thought concerning the Sabbath during the history of the *Outlook*. All phases of this question have changed. Either the recognition of the church, the ecclesiastical authority, must determine this question, or the authority of God's Word alone. But standing upon the bed-rock of Protestantism the Word is our supreme authority, it is for us to remember that God is our leader. Our future is to go forward and leave results with God.

W. L. Clarke spoke on the question, "Shall we employ A. H. Lewis to devote his whole time to the work of Sabbath Reform?" Mr. Clarke related Scriptural historic events to illustrate that success and victory come only to those who seize upon the opportunities presented and are obedient to the divine order. So when God opens a door of opportunity they must enter in or they cannot reap the reward. He illustrated also by reference to the Abolition movement of a few years ago. In his opinion Dr. Lewis, who has given so much of his life to this work, should now be

asked to devote his entire time to this work.

O. D. Sherman said he wished to speak on one point of the very admirable report of the Corresponding Secretary. This report spoke of the splendid equipment of the ministry. Now the question in my mind is, are the ministry doing in this matter what we should? The great need is a want of conscience—not only outside but among ourselves.

L. M. Cottrell said he reads the *Evangel and Outlook* with great interest. His point was, Make the Sabbath Reform work more denominational.

Mrs. L. A. Platt's asked that there might be some general expression now on the question of the employment of Dr. Lewis in Sabbath Reform work.

O. U. Whitford offered the following resolution:

WHEREAS, The work of Sabbath Reform in our country has become so great, the opportunities so important and the demands for aggressive effort so broad and imperative, therefore be it

Resolved, That the American Sabbath Tract Society recommend to the Executive Board that it call Dr. A. H. Lewis to devote his entire time to Sabbath Reform work.

On motion this resolution was made the special order for this question.

Geo. H. Utter said this Sabbath question is a question of conscience. He related an incident which happened in Rhode Island in illustration. If there is any work for Seventh-day Baptists greater than another, it is to awaken the conscience, whether it be on the Sabbath question or any other.

Mrs. A. B. Burdick related an incident in her own experience and observation corroborative of the importance of stirring the conscience.

J. L. Huffman spoke of a man he and Bro. Small had seen this morning—one who is exercised on the question of the Sabbath. Mr. Huffman believes that the entire Christian world is unsettled on this question of the Sabbath. He spoke of some who have come to the Sabbath recently, who now think we have been too slow to bring it to their attention.

S. R. Wheeler spoke of the condition of the question in Colorado, and showed clearly that the intelligent people in Boulder and vicinity are not strangers to the Sabbath truth.

G. W. Hills spoke particularly of the work in the South. He advocated the importance of placing several men to work together in the South. He emphasized the valuable work of the *OUTLOOK* in the South. Bro. Hills said he brought a request from Tennessee that Dr. Lewis should come there and discuss the Sabbath question.

O. U. Whitford spoke upon what he called the central thought in the paper of Mr. Ordway, *viz.*, concentration. He thought we had been scattering our forces too much. We need to concentrate. He spoke of the work in Louisville, Ky., and elsewhere. Be ready when the way opens; have a man like Dr. Lewis ready, and put him there for the work. Again he urged the thought of concentration.

Dr. Small spoke of his interest. He had been a Sabbath-keeper about four years. But he spoke of his new daily experiences of fresh bread from the kingdom. He said we are met with this statement, "Love is the fulfilling of the law," therefore we do not need to keep the Sabbath. But I learn from the Scripture that the law was our school-master to bring us unto Christ, and I keep

the Sabbath because it is the fulfilling of the law. Is the Sabbath a delight? Do not keep it because your fathers did. Get the love of Jesus in your heart and obey him from love.

L. A. Platts said he was very desirous that the suggestion of Brother Ordway might be considered calmly and seriously. He suggested placing a group of evangelists and workers in various points within a radius of a few miles, for instance at Louisville, and work until something tangible is accomplished.

Mrs. Reune Randolph spoke very encouragingly and hopefully, and urged that the brethren work faithfully and prayerfully.

After giving some notices, the meeting adjourned.

EVENING SESSION.

The evening session of the Tract Society was opened by singing by the choir and congregation and prayer by J. L. Huffman.

The Committee on Resolutions made the following report:

Resolved, That in the Board's Annual Report; in the papers, addresses, and manifested spirit and purpose of this day; and in the religious, social, political, and educational conditions of the present time, we are to hear the voice of the divine Providence saying unto our people, Go forward!

Resolved, That we earnestly protest against all efforts to make Sunday or any other day a Sabbath by civil legislation; and that we appoint a committee of three, with the Rev. A. H. Lewis as chairman, to memorialize all States that have laws interfering with the civil and religious liberties of those who observe the seventh day.

Resolved, That we recognize the intimate relation between the Missionary and Tract Societies, and while we appreciate the difficulty our evangelists meet in preaching the Sabbath truth, yet the opportunity of presenting this truth in connection with a successful revival should not be lost.

Resolved, That we urge young Sabbath-keepers to bear in mind that Christ-like living, which is the keeping of Christ's commandments, is compatible with success in secular affairs, and that the mastery of one's profession or business opens many avenues to such success which would otherwise have remained closed.

A. E. MAIN,	} Com.
G. B. SHAW,	
A. B. PRENTICE,	
G. H. UTTER,	

The Society then took up the consideration of the resolution concerning the employment of Dr. Lewis in Sabbath Reform work.

J. L. Huffman suggested that the resolution be so amended as to include the Missionary Society, acting jointly with the Tract Society in this work.

O. U. Whitford said he believed in this resolution or he would not have proposed it. He said Dr. Lewis is the man for that work. All will agree on that. Now the question is, can we do it? I think we can. It matters little whether it is done by one or both Societies.

T. L. Gardiner said that Dr. Lewis has spent 25 years in this special work. No man living can do the work as well as he. For the good of the cause he ought to be set apart for the work.

S. R. Wheeler said he had been thinking much about this movement. He felt that if we do not seize the opportunity, we will be sent back into the wilderness for forty years.

C. A. Burdick thought that the older members knew best what to do; still he could not withhold his voice and influence. Here is the work to do, and here is the man to do it.

Louis Schaible said he could not keep still. The battle is on and we must fight. We want a leader and Dr. Lewis is the man.

M. G. Stillman said he believed in all that was said. Here is the work and here is the man; but there is another side, where is the money?

Jonathan Maxon said there is no question that awakens our enthusiasm like this. The

question has been before us for years. Once Dr. Lewis was pastor of the Westerly Church; he left us to engage in this work. It will be no more for others to sacrifice than for us. Evidently Dr. Lewis is the man for this work.

B. C. Davis said, There are trembling hearts in Plainfield to-night. Every great period has its crisis, and every crisis the man for the emergency. Here is the crisis and I believe here is the man.

G. H. Utter asked that the one who presented this resolution explain what it means. He asked if it is an authorization and instruction to the Board.

Mr. Whitford explained that the matter was to be left with the Board to do what they think best.

D. E. Titsworth thought the matter better not be left to the Board. In a little time the heat of this August meeting may subside. Now something more than enthusiasm is needed. We must have a steadier fire than shavings can make. It means solid coal. Are you ready to say that you will sustain him in the work? It means a larger outlay than many suppose. Face the work now and don't throw it on the Board.

J. L. Huffman said that the changing of the location of the Publishing House had been discussed and finally it was done. Now has not the denomination always furnished the money when needed? He believed that both Societies should unite in this movement.

Mr. Gardiner said that if this is the voice of God it surely will be maintained. He believed it is the voice of God as surely as any cause he ever knew.

O. D. Sherman said the same difficulty had been experienced in the Missionary Board. It is good to have a sure fund to rely upon. But sometimes the plans have been formed by the Tract Board, and the people have not been fully alive to them; now this is a call from the people; it will be sustained.

The President remarked that while it is true that the Tract Society has authorized movements hitherto, it is also true that the Tract Board has paid more than one-half of the amounts needed. If this resolution passes it means more money than you think. Are you all ready to double your gifts to this cause?

Mr. Mills spoke of his interest in Sabbath Reform before he ever attended a General Conference. He urged that this work must be taken up. I believe we can support Dr. Lewis on this field.

Geo. H. Utter said there is nothing that delights me more than to see a man dedicate himself and all he has to the Lord. But no man has a right to dedicate what belongs to another. This resolution contemplates the appropriation of at least \$3,500 more than hitherto. We are told that the wise man sits down and counts the cost.

E. Lanphear, suggested that the passage of this resolution does not commit the Board to anything more than a call. Dr. Lewis may not accept. There is no committal unless all agree in the work.

W. C. Whitford suggested that the Plainfield Church yield Dr. Lewis one-half of the time for this work.

J. F. Hubbard said that the Plainfield Church for the past twelve years has been doing just that. The resolution was adopted.

The committee on nominations reported and the report was adopted.

The consideration of the remaining resolutions was then taken up.

A. E. Main spoke of the first resolution. He thought the report of the Corresponding Secretary was the most encouraging and inspiring report he had listened to for the past 20 years. He thought this resolution meant more than \$3,500. It stood for the immutable law of God. We are to go forward in the light of an increasing faith. We should go forward in respect to increasing knowledge. We ought to go forward in respect to new and changing methods. Farmers and manufacturers do not use the same machinery used years ago. And it is for us to throw into the midst of these seething times our influence for the Sabbath.

The second resolution was read and remarked upon by A. B. Prentice, who said he did not wish to make a speech only in obedience to the wish of the President. We have had what has been called the Puritan Sabbath, and now we have what is called the American Sabbath. We have a right to protest in the name of religious liberty.

The committee contemplated was named as follows: A. H. Lewis, A. E. Main, W. C. Daland.

The third resolution was read and adopted.

The fourth resolution was read and remarked upon by Geo. H. Utter. He said, quoting another's language, "Not only be good, but be good for something." Christ-like living is not incompatible with success. Much of the loss of young people from Sabbath-keeping is due to influences found in their own families. Let me say to you, young men, put yourselves in a way to answer the demands upon you. Be true to what God demands of you. Fit yourselves for what the world has, and there will always be a place for you.

After completing some unfinished business, the Society adjourned.

MONDAY MORNING.

The morning session of the Conference was devoted to finishing the business of the Conference and listening to remarks from various persons on the interests of the New Mizpah Mission in New York City, under the direction of Mrs. J. G. Burdick.

Various committees reported, and the substance of those reports will be published in the *Minutes*, and probably some of them in the *Recorder*.

We regret that we cannot give a full report of the six days and nights of work in this paper. But our columns are full and, though much that is published is only in abstract, we have endeavored to publish enough to give much of the substance and much of the spirit of this grand convention. There remains, in spite of all we can do, very much yet to be published.

The afternoon of the last day of Conference was used by the Young People, and it was a precious season.

We wish all of our people—young and old—could have been present in the afternoon and in the evening. The evening hour of gathering up the good things of the six days of meeting and of the re-pledging and re-consecration was a time of great value. We believe the holy influences will endure.

May God's choicest blessing attend all the churches of this General Conference and make the coming year the most successful and aggressive of any preceding ones. Amen.

COUNTERFEIT.

"Where are you going in such a hurry?" asked Fred Meridith of his friend Paul Wallace.

"I am going on an errand for Mr. Rathbone, the gentleman who boards at our house, but I am in no great hurry."

"Didn't you say the other day that you wanted a knife?"

"Yes; I lost mine, and I'm saving up money to buy one like yours."

"Well, I've just a beauty to sell—cheap, too! Grandfather has given me another knife almost exactly like the one Uncle Jim bought me. See!" and Fred drew from his pocket two new knives, each having three shining blades. "Want to buy?"

"How much?" asked Paul.

"You may have it for a quarter, and that's cheap."

"I'll take it, Fred."

"Where's your money?"

"Here—cash down," and Paul handed out a silver quarter, taking in exchange a nice new knife.

Now this appeared to be a very fair, simple transaction, as both boys were satisfied with the trade. But there is a shadow to the picture—the quarter did not belong to Paul Wallace, and he had no right to give it to Fred. He did not steal it—at least he did not mean to steal it. It was part of the money with which Mr. Rathbone had intrusted him to purchase a ribbon and some paper for use on a typewriter. He had given it to Paul partly in silver, a half and two quarters, and the rest in a bill, as the purchase came to exactly three dollars.

"So Paul 'just borrowed' one of the quarters without the knowledge or consent of its owner. He intended to run back home and get a half dollar which he had in his bureau drawer, and use half of it in making Mr. Rathbone's purchase. He hastened home, got his own coin, and then went to the store to make his purchase. He gave the clerk his own half dollar and Mr. Rathbone's keeping the other quarter, when the clerk exclaimed:

"Hold on, lad, one of these half dollars is a counterfeit!" and he returned to Paul not Mr. Rathbone's shiny new coin, but the one taken from the bureau drawer. "I'm sorry," added the clerk, civilly, "that I can't take it. Better go back and get another. I'll keep the package ready for you."

Here was a quandary. What should he do? His father and mother had gone away for the day, and would not be home until supper time. Of course he could go and ask Uncle John for it; but then Uncle John was so terribly particular about money matters that he would be sure to tell Paul that he had no business to have meddled with Mr. Rathbone's money.

Thus the boy reasoned with himself, and at last came to the wise conclusion that he would swallow his pride and go directly to Mr. Rathbone and tell the whole story, asking pardon for his unintentional transgression.

Mr. Rathbone heard him quietly to the end, and then said impressively: "Paul, I am almost glad this thing happened, for it

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may be a warning and save you from the penitentiary."

"The penitentiary!" O Mr. Rathbone, you don't think I meant—"

"To steal? No, indeed, my boy; I am sure you did not! But let me tell you a sad story, one of which I rarely speak. I once had an only brother, who was a very intellectual man, very upright and highly respected. For years he was agent and treasurer for a large firm, and had the care of large sums of money. At last there came a terrible shock to us. He was suspected of dishonesty, and when arrested confessed his guilt. He had borrowed a rather small sum of money—one which he could easily replace if lost—in order to speculate. He was successful; he borrowed more and more, and at last lost so heavily that he could not square his accounts. He died in prison, sentenced for dishonesty; yet he never meant to steal! O, Paul, be careful, be careful! It is the first step which counts. There is danger in the beginning of evil, for God only can tell where a 'little sin' may lead us.—*Congregationalist*.

THE FACE OF A WATCH.

Not more than one person out of a score can tell, off-hand, in what way the hour four is represented on a watch or clock dial. Most people, without looking, would say IV, instead of IIII. And why should it not be IV? Well, here is the story:

The first clock that kept anything like accurate time was constructed by a certain Henry Vick, in 1370. It was made to the order of Charles V. of France, who was called "The Wise." Wise he certainly was in some respects, but he did not know everything, though he liked to pretend that he did.

When Vick brought him his clock, he looked closely at its movements for some time. "Yes; it works very well," he said, "but you have gotten the figures on the dial wrong." "Surely not, your majesty," said Vick. "Yes; that four should be four ones." "You are wrong, your majesty." "I am never wrong," thundered the king. "Take it away and correct the mistake." Vick did as commanded, and so to this day we have IIII, when we should really have IV.

It is not generally known that watches may be used as compasses, yet such is the case. Point the hour hand to the sun, and the south is exactly half way between the hour and the figure XII on the watch. For instance, supposing it is four o'clock, point the hand indicating four to the sun, and II on the watch is exactly south. Suppose that it is eight o'clock, point the hand indicating eight to the sun, and

the figure X on the watch is due south.—*Ladies' Treasury*.

BY THE WAYSIDE.

Soon after taking my seat in a railway car the conductor came along and punched my ticket, marked me with his eye, and passed on. As he was again leisurely passing, I said, "Conductor, I'm a conductor."

"You a conductor?" he said.

"Yes; on the celestial railway. Have you a through ticket?"

"I fear not," he replied.

"You had better get one, or you will be put off the train before you get into the city."

"May I ask you a question?"

"Yes."

"Do you ever pray?"

"Yes."

"Does your wife hear you?"

"Yes."

"I'll tell you," he said, "I've started recently, but in a quiet way. I haven't joined church yet or been baptized, and don't think I will be."

"But I replied, 'that is the order of the general superintendent of the celestial railway, and you can't expect favors on this line unless you obey orders. Have to obey orders or quit the road.'"

"I guess that's so," he said, thoughtfully and added, "but it's a long, hard struggle."

"So it seemed to me once," I replied, "but I have learned better. It is a matter of perfect obedience: at that point the struggle ends. It is all up grade till we get there."—*Advocate*.

MARRIAGES.

PENCE—MILLISON.—At the home of Mrs. L. M. Millison, August 11, 1895, by the Rev. W. D. Burdick, Mr. Floyd G. Pence, of Stokes Township, Logan county, Ohio, and Miss Ina B. Millison, of Jackson Centre, Ohio.

ROBINSON—COTTRELL.—In Alfred, August 22, 1895, by Rev. J. B. Clarke, Mr. Orson William Robinson and Miss Mary Belle Cottrell, both of Alfred, N. Y.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

CARPENTER.—In Austin, Pa., August 8, 1895, of cholera infantum, Mary M., infant daughter of George S. and Nellie E. Carpenter, aged 11 months and 20 days.

A large circle of friends deeply sympathize with the parents in their loss. Interment at Little Genesee, N. Y., August 10th. s. s. p.

PATTERSON.—In Genesee, Allegany county, N. Y., August 7, 1895, Robert G., son of Austin H. and Levina Wise Patterson, in the 21st year of his age.

He was born September 26, 1874, in Clarion county, Pa., and had lived for some years in the vicinity of Little Genesee. His Christian friends regard him as having become a true follower of the Saviour, and he was highly esteemed by all who knew him. Very painful were the circumstances that led to his death. He met with a painful accident while engaged in haying, which induced death after the lapse of a week. s. s. p.

RANDOLPH.—In Rome, N. Y., August 1, 1895, Mrs. Naomi C. Randolph, aged almost 78 years.

Mrs. Randolph was a daughter of Nicholas and Polly Greene, and was born in Berlin, N. Y., and spent most of her life here. In early life she made a profession of faith in Christ and united with the Seventh-day Baptist Church of her

native place and continued in its fellowship till death. She had been married three times, and her last husband, Barzillai F. Randolph, survives her. She had but one child, and that by her first marriage. With this son, Mr. Charles McMaster, of Rome, N. Y., she had been making her home for nine years. All this time Sister Randolph had been rather feeble, but still it was an unexpected death to her friends here, among whom was a brother and many other relatives. The remains were brought to Berlin for interment, and the funeral services were held in her home church Sabbath-day, August 3, 1895. G. H. P. R.

DUNHAM.—At Dunellen, N. J., Aug. 15, 1895, after an illness of several months, Abram Dunham, aged 66 years, 7 months and 5 days.

Brother Dunham was a faithful member of the New Market Seventh-day Baptist Church, and will be greatly missed. He served three years in the late war and received a wound that partially disabled him the rest of his life. He leaves a wife and many friends to mourn their loss.

SPIEER.—Near Edelstein, Ill., Aug. 17, 1895, Minnie Spieer, only daughter of John G. and Cornelia B. Spieer, aged 26 years, 2 months and 26 days.

She was generous and kind of heart, active of mind, discreet in thought and judgment, direct and practical in her methods, conscientious and faithful to her convictions of duty, and always interested in every consistent effort for the well-being of others. When about 16 years of age she made a public profession of faith, put on Christ by baptism and united with the Seventh-day Baptist Church at West Hallock, Ill., in which she has ever been a faithful and beloved member of the household of faith. She was an earnest and interested member of the young people's society, and actively committed to the temperance cause. She had been for months past an invalid, and during this time had endured much suffering, but through it all has exhibited wonderful courage, patience, cheerfulness and trust. To her parents, only brother and a large circle of kindred and friends she leaves the memory of a bright, pure life, and comforting assurance that she has gone to be with Christ.

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